

APR 22 1910
THE JUDGE BEN LINDSEY NUMBER

THE NAUTILUS.

May, 1910

I BELIEVE THE CAPACITY FOR INTELLIGENT USEFULNESS EXISTS IN EVERY HUMAN BEING.

I BELIEVE WE COULD TAKE 10,000 CHILDREN BORN OF THE WORST PARENTS AND CONDITIONS TO BE FOUND ON THIS EARTH, GIVE THEM RIGHT EDUCATION FOR HEART, HEAD AND HAND, AND *EVERY SINGLE CHILD* WOULD DEVELOP INTO A HAPPY AND USEFUL CITIZEN.

—Elizabeth Towne.

See Table Con-tents, page 5

Published by
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HOLYOKE, MASS.

PRICE 10 CTS.

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Here are a few of the hundreds of unsolicited testimonial from people who have used the White Cross Electric Vibrator and know what it has done. It will do the same for you.

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Vibration is the most marvelous curative agent known. It is the ready provided by Nature for all illness and disease. It cures like magic. Simple, sure and inexpensive—it banishes drugs and doctors forever.

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—Elizabeth Towne.



See Table Contents, page 5

Published by
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HOLYOKE, MASS.

PRICE 10 CTS.

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Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

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BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BOSTON, MASS.—The Sholar Business Building Service, 101 Tremont street.
BOSTON, Mass.—Smith and McCance, 38 Bromfield St.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
BATTLE CREEK, Mich.—Philias Champagne, care Macfadden Sanitorium.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Progress Co., 515-519 Rand-McNally Building.
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ELIZABETH TOWNE, Holyoke, Mass.

Nautilus News.

BY THE EDITORS.

Dollar Lost!

Anybody found my dollar! On either the 9th or the 11th of February we received a personal check for \$1.00 made out on the Old Colony Trust Company, of Boston, No. 1,285, and dated February 9, 1910, payable to Elizabeth Towne. But alas, the one who made out the check repeated my name on the line where he should have signed his own!

Will you please look and see if this was your check, and if so send me a duplicate with your own name signed, which I can turn into cash? Here is our best good will, and thank you in advance.

Another Transfiguration.

"Oh, what is so rare as a day in June?" The punster says, a day in February—there are only twenty-eight of them.

I know something else that is rare, and that will come right along with those rare June days—a beautiful short story by Florence Morse Kingsley. Look for it in our June number. Mrs. Kingsley calls the story "an Innisfield story," and the name of it is "Mrs. Follett's Funeral." It tells about the newest kind of a funeral you can imagine—so new that I couldn't imagine it until I read the story. After you have read it, I surmise there will be a whole lot of other funerals of the same sort. There is as much transfiguration in "Mrs. Follett's Funeral" as in that other great little story of Mrs. Kingsley's, "The Transfiguration of Miss Philura."

There will be a special illustration for the story, made by our artist extraordinary, Emma Bell Miles, who does things for *Century* and *Harper's*, and who writes most delightful stories on her own account. By the way, *Harper's* has published a number of Mrs. Miles' stories in the last year. Look them up, if you haven't already—you will feel proud of our Emma Bell. She is a delightful little artist, who studied in St. Louis, and whose home and husband and babies are in Albion View, a mountain top near Nashville. She is a friend of Grace MacGowan Cooke's, and it was Grace who introduced her to us. The special headings that were printed with Grace's serial, "The Way Out," and the one that you see at the head of "The City Shadow" in this number were all made by Emma Bell Miles. So our funeral story in the June *Nautilus* will be extra special—our first story from Florence Morse Kingsley, illustrated by our artist, Emma Bell.

Thank you!

And again—Thank you!

Ye Booster Club.

This is for my friends who have sent me that one subscription I asked for in our April issue.

(Continued on Page 2.)

Please mention NAUTILUS when answering advertisements. See guarantee, page 5.

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WEIGHT, 16 POUNDS. COSTS LITTLE.

Requires little water. Write for special offer.

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(BETTER THAN MAPLE)

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This is the Recipe:

One pound powdered sugar, one egg, one teaspoonful mashed potatoes, half cup broken nuts, half teaspoonful Mapleine. Knead together until of proper stiffness.

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Grocers sell Mapleine.

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CRESCENT MFG. CO.

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A SECTIONAL FIRELESS
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(Continued from Page 1.)

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No, I'm not going to tell you what that reward is!

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Walt Mason

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Send me your free booklet, "How to Remember."

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Thought He Would Be an Invalid

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January 18, 1910.

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By Means of the

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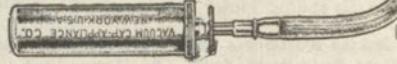
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THE NAUTILUS.

Vol. XII.

MAY, 1910.

No. 7

CONTENTS:

Editorials,	Elizabeth Towne,	9 to 16
The Purpose, (New Poem),	Ella Wheeler Wilcox,	17
The Child and the Law,	Ben B. Lindsey,	18
Judge Ben Lindsey,	J. R. Meader,	20
The Misfortunes of Mickey,	Ben B. Lindsey,	23
The Habit of Peace and Abundance,	Adelaide Keen,	29
Except Ye Have the Vision, Ye Perish,	Ethelind Lord,	32
The City Shadow, (Serial Story),	Sinclair Lewis,	36
In Between Limits,	Edgar Lucien Larkin,	41
Lessons in Constructive Science,	Wallace D. Wattles,	44
A New Heaven, (New Poem),	F. Sydnor Cartwell,	46
Books, Books, Books!	S. Jay Kaufman,	47
The Pleasant Time, (New Poem),	Irven,	48
The Way of the Lord,	Florence Willard Day,	49
Views and Reviews,	William E. Towne,	51
Marital Sea-Sickness and Salome,	Elizabeth Towne,	54
Things That Make for Success,	57
Family Counsel,	59
Circle of Whole World Healing,	60
The Way the Wind Blows,	61
Little Visits,	62
Anent Books and Things,	66
Nautilus News,	1

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THE NAUTILUS.

ELIZABETH TOWNE

WILLIAM E. TOWNE

{ Editors

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Nautilus
Contributors
for 1910-11.
Others
Coming!

names cannot be found on list unless town and state are given.

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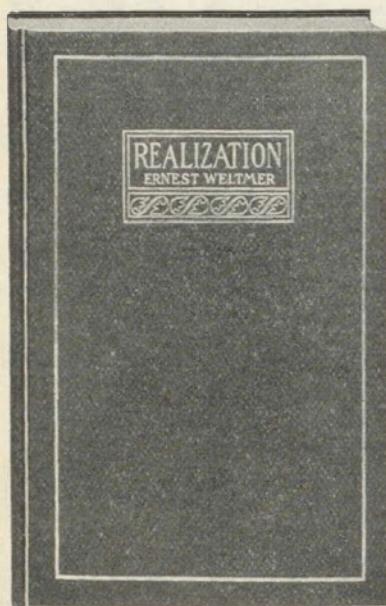
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"Build thee more stately mansions, oh, my soul;
 As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea."
 —Holmes, "The Chambered Nautilus."

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Self-Help Through Self-Knowledge.

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MAY, 1910.

{ VOL XII
No. 7



Complaints.

You are right! "God doesn't hear our foolish complaints." It is the devil that hears complaints—the devil that tears down everything in the world as soon as we have discovered something better to be built in its place.

Complaints destroy and God is not a destroyer.

Good is the builder.

The devil in the Bible personifies the destroying principle which has to clean away the debris and make room for the builder.

Complain and the devil hears and destroys you.

Be grateful, rejoice, and Good hears you and builds you.

The Efficient Life.

You are not inefficient. Tell yourself so *every time* the thought of inefficiency comes into

your mind.

If you think yourself inefficient, you will act that way.

When you think yourself efficient, you will act efficient.

You are like a violin that gives forth a clear tone or a muffled one, according to your touch.

And it is every bit in your own thought. Affirm efficiency every time you happen to think of it. Take special times for doing it every day, and don't think of it between times, except when you *happen* to think of it—don't try to keep the thought of efficiency always in mind.

But set yourself to do every single thing you do, each separate and distinct thing in the most efficient and beautiful manner possible. Put your mind into it, and your interest. Declare to your self that you love it, that you *love* it, that you *LOVE* it, *whether you feel like it or not*.

Take one little thing at a time and do it in the best possible manner, and love it and enjoy it.

Then pass on to the next.

Make your day a succession of beautiful and loving acts, and you will soon find yourself happy, efficient and successful.

It is not the number of things you do, but *the way each thing is done*. You can make your teaching tasteful to you, not distasteful. You can love your children, and love everything you do for them; all things done one at a time in love and beauty.

Remember this, *the only way to life,*



EDITORIALS

BY ELIZABETH

and health, and peace, is found in learning that irresistible power exists in you, and that this tide of helpfulness is set in motion by faith which says, "It shall be done."

Go in to win, and stick to it.

Change of Work.

It is interesting to note that I felt just as you do, about two years ago. I loved my work, couldn't tear myself away from it, and yet it "got on my nerves" and even the grasshoppers' song was a burden. Too much sticking to it.

Since then I have been taking all sorts of vacations, and turning my life upside down and inside out. *It pays.*

Use your own gumption, determine to upset things as much as possible. Use your ingenuity, and believe with all your heart that *everything* works together for good to you and yours.

If I were in the position of many women, I would turn sales girl, or housekeeper, or waitress, or *anything*, for a few weeks, for a vacation! I would apply for some kind of a job that would bring me into contact with lots of people.

Then I would put heart and soul into filling my position full to overrunning, and learning everything I could from every single person and experience that I came in contact with.

This is a need of the age—the opportunity to change work when you get tired. In time, society is going to make it easy for the individual to do this. When one has mastered his own work, and is skilled at it, he is going to have a chance to change and learn another kind of work at will. All without run-

ning the risk of starving to death in the process.

Born a Robber. Dr. Lyman Abbott recently made this assertion:

"The first lesson to be inculcated in the home is obedience. The child must learn that obedience to law is the very foundation of civilization. We tried to put up a gate at Ellis Island to keep anarchists out. We ought to put it up in our nurseries. Children should be taught the rights of property and of person. Every child is born a robber. He is a highway robber. He has not yet learned the rights of property. Place two babies on the floor, give one a rattle. The other child will creep to the first, and take the rattle away, if he can, then laugh with joy, while the other child cries."

This looks a little like the old doctrine of inherent depravity. But look a little closer.

Man has been falling upward for uncounted ages of time. In the light of the two theories of evolution and reincarnation it is plain that a baby born into the world is merely an acme of things accomplished in previous states of existence. In the nine months previous to birth the soul goes through the entire process of evolution, from the bit of amoeba all the way up through all the animal kingdoms to the plane of aboriginal man.

It looks as if the stored wisdom gained in countless ages of evolution are recapitulated or re-stated on the subconscious plane, in that nine months before birth.

EDITORIALS

BY ELIZABETH

Noses.

So the baby picks up his life where the aboriginal left it. Dr. Woods Hutchinson in an article on noses in the March number of *Success* calls attention to the fact that every baby is born into the world with the pug nose, which is the invariable accompaniment of a low order of intelligence. Evidently it takes a long line of intelligent ancestors to develop a bridge to one's nose.

The Greek philosophers had high bridges to their noses; also a vast majority of the people who have made their mark in the world since then.

Since the most Roman nose was in infancy a pug we are led to believe that after birth the child falls upward all the way from savagery to civilization.

A good many of us seem to stop half way. Evidently we need a few more incarnations before we can develop the degree of inherent intelligence necessary to manifest in a Roman nose.

Environment.

Perhaps Dr. Abbott is right and the child is born an anarchist or a savage.

Probably if any child were isolated with savages he would develop no further in this incarnation, or but little further, even though he might grow up with a Roman nose.

But when a little pug nose comes into the world as a William James Sidis, his environment evokes all his latent intelligence until it expresses itself at the age of eleven in erudite theses on the fourth dimension.

It is true that babies grab anything they can get, regardless of the "rights"

of others. If its parents do the same thing, the baby will grow up without sense of right. This is the reason I believe in training parents first, and then children.

Every human being is a storage of latent intelligence, and it is environment which draws that latent intelligence out into consciousness, where it can be recognized and used.

The late Dr. Bernardo, of London, was instrumental in sending out to Canada the very young children of some of the worst criminals and defectives in the slums of London. In almost every case these children developed into more or less intelligent and useful people.

Only an infinitesimal proportion of these children have failed to grow up into ordinarily successful persons.

It is my private opinion that the environment was to blame in every case where the child was "lost." There was not enough love and wisdom in the environment to draw out the latent intelligence of the child.

I Believe.

I believe with all my heart that the capacity for good and growth and intelligence is latent in every human being that comes into this world.

I believe you could take 10,000 children, born into the world under the worst conditions, and of the worst parentage to be found on this earth, put those children in some such environment as Professor Boris Sidis and his wife have afforded their boy, and EVERY SINGLE CHILD would develop into an intelligent, moral and useful citizen, each according to the peculiar bent of his nature.



No! I do *not* believe that anybody has an evil bent of nature. Phrenologists say we have forty-two faculties, and I say that *every one* of those faculties is good, essentially and positively. Give the right kind of environment for the child, and the faculties will be developed to co-ordinate for the good of the individual and the world.

**From Savage to
Scholar.**

It is a far cry from the savage to William James Sidis, but *he has spanned it in eleven years*.

Professor Sidis says it is because of the intelligence-evoking environment which has been given him. I believe it.

The world is working on this line—that is why we are spreading the schools and bettering them. That is why we are asking for playgrounds and boys' clubs. That is why Oklahoma has a law which compels children to attend school, even if they have to pay boys' wages to the widowed mothers to make it possible.

But the world is not yet more than half awake on this subject!

We are not yet more than getting one eye open to the possibilities of what may be done with the individual between the cradle and the vote.

Which reminds me that Ben Lindsey was the first to pry that one eye open, Ben Lindsey, of Denver, the great man who turned the misfortunes of Mickey into opportunities.

**A Matter of
Conservation.**

The lives of grown people are more or less fixed, and if they stand a few hardships it doesn't

wring my heart. I have stood a few myself.

And I have learned that *material* needs are of less importance than social and moral needs. This does not mean that I fail to appreciate the social and moral side of the Y. W. C. A., or the Old People's Home, or any other institution.

But it *does* mean that an ounce of social and moral work done for the child is worth *several pounds* of it done for grown people. If I had my way I would give a dollar for making the right social and moral environment for children where I would give ten cents for the social needs of grown-ups.

This is merely my sense of economy—taking care of older people practically ends with the individual. But taking proper care of a child means not only its happiness in childhood, but it means making it possible for the child to develop into a great and useful grown-up.

It means so directing every child-life that it will not end in an institution for the poor, for criminals or defectives, nor indeed in an institution of any kind.

**Post-Birth
Heredity.**

We hear much about heredity. But the "heredity" that a child receives in the first ten years of its life outweighs all that could possibly come before. With the possible exception of cases where the poor little being was so badly pied before birth that it came into the world an idiot.

After birth the child inherits from everybody and everything it touches, and in ten years' time it develops from the monkey stage to the stage of the intelligent being who is able to co-operate.

EDITORIALS

BY ELIZABETH

He makes this development *provided* he has the proper environment, to educate him socially, morally, emotionally, as well as mentally and physically.

The schools supply the mental, but they have not touched the outer edge of the most important half of every child's environment. And if the child's parents have to scramble for a bare existence, it is impossible for them to supply the other half of the environment.

Therefore, it is up to us, who have intelligence and love and money plus, to support a club *home*, where poor boys may come in touch with right moral and social environment. If people only realized the tremendous importance of this the boys' clubs and the public playgrounds would be the best supported institutions in every city.

About Breath Exercises.

It is my experience and belief that it makes not one bit of difference which nostril you close first in those breathing exercises.

And it is also my experience and my firm belief that all the warnings that people put out against using East Indian breathing exercises are mere hot air.

Breathing exercises will not hurt anybody unless they are carried to great extremes.

And then it would not be the breathing exercises themselves that would hurt one.

It would be the fixity of idea, connected with carrying such things to extremes.

Don't be afraid! Experiment on your own account, use your wits, and

find out for yourself which exercise is better for you.

It is my private belief that you will find ANY kind of breathing exercises, used in moderation, are of great benefit.

The Rhythmic Breath articles which appeared in *Nautilus* a year or so ago, contained an exhaustive presentation of these exercises, and the philosophy back of them. Don't pin too much faith on the philosophy and theories. Think for yourself.

And don't believe scarecrow statements anywhere you read them.

But practice with faith and persistence. I have used such exercises for a dozen years to great advantage.

The sort of people who go crazy on breathing exercises would go crazy on something else if not on those. It is the same way with people who go crazy on religion, or new thought—they are potentially crazy to begin with.

If you should try to cut out everything that has made people crazy, you would have absolutely nothing left to use, think, drink, breathe nor eat.

Fear is at the bottom of insanity, and all the way through it.

Cut it out.

If you are "nearly strangled" by any breathing exercise it is because you do *not* observe moderation in its use.

Never try to take too deep a breath and never try to hold it too long. Do things easily. Keep on practicing that way, and in time you will find you can take deeper breaths and hold them much longer without making an *effort* to do so. Use any one of the breath exercises you know of, or use them all, one at a time. Use one for a few months and


EDITORIALS

BY ELIZABETH

then change to another. Just as you please.

It is not so much the kind of exercise that counts as the persistence and inspiration with which you use it.

Go in to win and know that health, happiness and success are yours.

Practice full breathing at intervals every day, observing moderation; forget all about it between times; and you can reap nothing but good and plenty of it from *any* kind of breathing exercises, East Indian or West American.

**Answering
Prayers.**

The only difference between the new thought attitude in regard to prayer

and the old orthodox one, is that new thought puts the responsibility for answering prayers *on the individual himself*, not on a God outside of himself.

Why quarrel with the *fact* that some prayers are answered and some are not? It is either ignorance or wickedness that makes one throw the blame for his unanswered prayers onto an innocent God, or a devil. Man answers or inhibits the answering of his own prayers.

For example, every human being desires to love and be loved. This is a strong desire that will persist, one that will surely be answered in *every* individual case in the course of time or eternity. It is a desire that is bound to answer itself, because it is a righteous desire.

But suppose I decide that I want to hate some one person, and suppose I nurse my hate and continually generate venomous thoughts and speeches about that one person; don't you know that I

would get myself into such an ugly and unpleasant state of mind that my deeper desire to love and be loved would be entirely inhibited? Of course.

And not until I wiped out the hate and worked with this great desire for love, would I ever connect myself with the source that answers prayer.

Viewed in truth, every man answers his own prayers, every man is responsible for the not answering of some of his prayers.

If God is not a principle, at least he acts *exactly* like a principle, like the principle of gravitation, for instance.

If you make the connection, you get the thing you ask for.

If you insulate your desire in a bed of hate you stand the consequences.

And the world stands some of the consequences, too, for the world is robbed of the love radiance which you are made to shed abroad.

It is exactly the same way in all matters of human desire. If your prayer is not answered, believe in it, be worthy, and the time will surely come. If you don't believe in it, and if you continually reiterate to yourself that it can't come, and won't come, and the world is against you, the world will stay against you.

Not because it wants to be against you, but because you insulate yourself from the world by denying the power which makes the world and remakes it, the power of the One Spirit of Life.

Put your dependence in the infinite power, and there is no limit to the answering-power of your own desire. This is a beautiful world, a growing world, and a prayer-answering world

EDITORIALS

to the one who becomes as a child, believes and receives.

**Ella Wheeler
Wilcox in
Africa.**

We have just received another new poem from Mrs. Wilcox, which will be published in an early number. The poem was written in Africa, where she and Mr. Wilcox are journeying together. Methinks there is something strenuous in the air of Africa which has gotten into this poem, "Man Should Age Grandly." Perhaps it is the breeze Teddy raised as he came out of the jungle.

And surely "the sweets of the garden" are in the poem, and in the letter which came with it. Here is what Mrs. Wilcox says of the conditions under which she wrote:

Here is another poem for you—written way off in Africa—in this scene of "The Garden of Allah"—Biskra. The Garden is beautiful beyond words—the air dry elixir, the whole scene and situation charming and full of indescribable fascination. We are lingering as long as we can before going on to Tunis. We went thirteen miles deeper in the desert one day to a wholly Arab town, free from foreign invasion; and we saw the oldest tomb in Africa; and saw an Arab vaudeville outdoors; Robert got two fine kodaks of it, just as the acrobat was standing on his superbly handsome head. The Arabs are very handsome, but oh, what a state their women live in!—what hopeless dirt they nearly all live in. Fully half of them are blind in one or both eyes. Dirt, sun and sand—but mostly dirt.

**Maud Allan
and the Russian
Symphony.**

Speaking of symphonies, if you have a chance, be sure to see Maud Allan interpret the magnificent music produced

by the Russian Symphony Orchestra.

We have seen La Loie Fuller and her dancers from the Metropolitan, and we

thought it the most beautiful sight possible.

But Maud Allan all alone, in a plain Grecian chlamys, dancing before a soft green curtain, impelled by the varied and wonderful music of that orchestra, is the most expressive and beautiful sight I have seen anywhere.

As William says: "Maud Allan and the Russian Symphony Orchestra afford one altogether a new kind of pleasure."

It is like being let into a fourth dimension of harmony. Maud Allan is as chaste, beautiful, blithe and expressive as my own soul, as quick-answering to the harmonies as a field of wheat to the summer breezes.

**Ben Lindsey's
Message.**

It took Gifford Pinchot and Theodore Roosevelt to discover that the enormous natural wealth of this country belongs to the people; not to a few of them who are sharp witted and pushing, but to all of the people. These two men evolved between them "The Roosevelt policy" of conserving our forests, streams, minerals and coal so that every man, woman and child in the country may profit by them.

Luther Burbank evolved the idea that people can improve upon and direct nature's methods so as to turn barren hillsides into forests and deserts into gardens. He put the cacti to school and polished off their spines. He taught nut-bearing trees the twentieth century pace: they have learned to do in three years what used to take ten. He performed a wedding ceremony for the plum and the apricot, and lo, the plumcot is born. To provide the



right surroundings, he brings environment and breed into juxtaposition, and nature gladly does the rest. Luther Burbank's spirit is fulfilling prophecy, making the whole earth blossom as the rose.

But it remained for Ben B. Lindsey, out in Denver, Col., to discover and begin the conservation of the greatest public resourcee of all—the child. He is the Pinchot-Burbank of our human resources. He found weeds in hell, scorched but not destroyed. He found Mickey on the road to prison, and sent him to school instead. Mickey now flourishes like a green bay tree by the waters of life, a joy forever to Colorado and this world. Long live Ben Lindsey, may his tribe increase and his works follow him through a blossoming world.

To save the race, save the child.

Your child? My child?

You can't wholly save your child except you save every man's child. You couldn't wholly save Ruth Wheeler or Miss Blackstone except by saving Wol-

ter and Spencer while yet they were children.

And you couldn't save them except by saving or regulating their parents or giving them better ones.

Save the children and *their* children, and *our* grandchildren, won't need saving!—this is Ben Lindsey's clarion call to the world.

Listen to this opinion from David Starr Jordan:

"There is nothing in all the world so important as children, nothing so interesting. If you ever wish to go in for some philanthropy, if you ever wish to be of any real use in the world, do something for children. If you ever yearn to be truly wise, study children. We can dress the sore, bandage the wounded, imprison the criminal, heal the sick and bury the dead, but there is always a chance that we can save a child. If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race's salvation, it will be because a little child has led them."

*Fair are the flowers and the children,
But their subtle suggestion is fairer;
Rare is the rosebud of dawn,
But the secret that clasps it is rarer;
Sweet the exultance of song
But the strain that precedes it is sweeter;
And never was poem yet writ,
But the meaning outmastered the meter.*



The Purpose

By Ella Wheeler Wilcox.

Over and over the task was set;
Over and over I slighted the work;
But ever and alway I know that yet
I must face and finish the thing I shirk.

Over and over the whip of pain
Has spurred and punished with blow on blow;
As ever and alway I tried in vain
To shun the labor I hated so.

Over and over I came this way
For just one purpose oh, stubborn soul—
Turn with a will to your toil today,
And learn the lesson of Self-Control.

Written for The Nautilus.

The Child and The Law.

THE ORIGIN OF THE JUVENILE COURT—ITS GROWTH—ITS PURPOSE—THE HOPE OF ITS ADVOCATES—LEGAL PRINCIPLES UNDERLYING THE JUVENILE COURTS—A GREATER LAW THAN LOVE—“AS WE SAVE THE CHILD WE SAVE THE STATE.”

By JUDGE BEN B. LINDSEY.

Our Juvenile Court was established under a law approved April 12, 1899. We changed our laws in 1903 so that, for convenience, we called our court a Juvenile Court, as it had been called by a somewhat similar law providing for the separate trial of children in the courts of Chicago. Originally, it was called the School Court. It was not organized and systematized until January, 1901. The work was not done so much under the statutes, that we have secured in this state, but rather with reference to certain psychological and sociological principles and problems. A Juvenile Court in one place may be a very different institution from what is called a Juvenile Court in another place, and yet both may have back of them the same laws on the statute books.

The Juvenile Court is based rather upon the laws that govern the human heart—those feelings and emotions and human qualities that make up a human being.

It requires experts who understand, who appreciate and who know how to play upon the divine instrument. We are just discovering the child, and in the discovery of the child, of course, we are discovering ourselves. I believe we are on the eve of a wonderful awakening, for a little child *is* leading us. You will

understand—and sometime we shall get the world to understand what we mean.

While it is important to understand the legal principles upon which the Juvenile Court is based, it is infinitely more important to understand those principles and those laws that are not to be found in statutes—that are not man-made, but that concern spiritual rather than material things.

But that there may be no misunderstanding, let me state briefly what the legal principles are:

First. The statutes permitting us to place offenders upon probation. These statutes date from 1876 when they were first adopted by the state of Massachusetts. So that Massachusetts is entitled to the credit for the most important legal addition to our system of juvenile laws. Illinois and Colorado, the Western pioneers of Juvenile Courts, really ought to be ashamed of themselves for being so far behind the times in following Massachusetts in this respect. We adopted probation for young offenders in 1899.

Second. The laws permitting us to deal with children as wards of the state in the chancery jurisdiction of the courts under the old principle of *parens patriae*—i. e., proceeding under the rules of equity, rather than under the harsh

common law criminal procedure, which did not permit us to concern ourselves with the individual—with the salvation of the individual—but only for the protection of property through the punishment and degradation of the individual. In a word we made the proceeding one to save the child, rather than to save the thing the child may have taken from another. This change was permitted by statute in Colorado by the law approved April 12, 1899, and by a somewhat similar law passed in 1899 in the state of Illinois. This law in Illinois did not create a Juvenile Court, as many seem to think, and in fact never has even up to this time. It made this change in the procedure of regularly established courts and declared that when this same court, that already existed, tried the children it could *for convenience* be called the Juvenile Court. But so far as I know, under this law which was operative in Chicago in 1899, it was the first court in this country that was called the Juvenile Court. I am convinced that we have all made a mistake in this. The institution should not be called a court at all, but it will take a long time to bring about the education that is necessary to give it its real name. In the beginning of our work the court was called the "School Court," and I regret that we changed it to the "Juvenile Court."

Third. The third legal principle is that under which for the first time in this country we made all adults *legally* responsible for the moral welfare of children. This came first in Colorado about seven years ago through what is known as our "contributory delinquent

laws." These laws made the parent and the citizen responsible for setting evil examples to their children, and, in proper cases, where they neglected to do their duty in the moral training of children.

Fourth. A systematic and efficient plan of work. This plan is designed to avoid the dangers of brutality and the dangers of leniency. It is based literally upon the teaching, "Overcome evil with good." Someone has said: There is no love without justice. We admit this, but insist that *there is no justice without love.* The system of work involved a practical scheme of co-operation between the home, the neighborhood, the school, the business man, and that citizen who is willing to help in the fight for the return of the lost sheep.

Of course, what is infinitely more important than all the laws is the understanding of the child.

You cannot eliminate the elements of personality.

Love is the keynote.

Then there must be that skill in dealing with individuals that will make this love real and practical in application.

This will bring us face to face with all the great problems that concern the state, thus proving that the child *is* the state, and *as we save the child we save the state.*

This is the justification for the state maintaining a work like this. The state admits and protects the rights of parents, but insists that they shall do their duty. That they shall be helped where they are helpless and dealt with where they are careless.

*Everything will come into line with
your desires as soon as your mind makes
the way.—Elizabeth Towne.*

Judge Ben Lindsey.

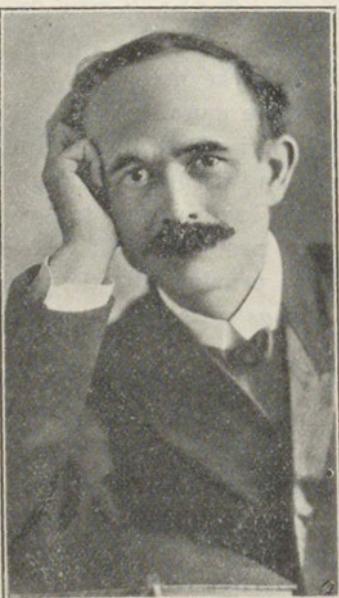
A BIOGRAPHICAL SKETCH—HIS CAREER IS LIKE HIS WORK—HOW HE BECAME INTERESTED IN THE JUVENILE COURTS—WHAT HE HAS DONE IN DENVER—AN EXAMPLE FOR THE WORLD—“THE GREATEST THING THE STATE OF COLORADO HAS EVER PRODUCED.”

By J. R. MEADER.

“I believe all children’s good
Ef they’re only understood:—
Even bad ones, ‘pears to me,
‘S jes’ as good as they kin be.”

—James Whitcomb Riley.

According to the official records of Jackson, Tenn., he was named Benjamin



Barr Lindsey, but nobody in Denver ever thinks of him as the possessor of so dignified an appellation. To the people there—from the “kids” and their mothers to the most successful professional and business men—he is plain

“Ben,” or “Judge Ben,” at the most, but they say it with such an affectionate intonation of the voice that the apparently officious familiarity loses its offensiveness.

The truth is that he has always been “Ben” to the people of Denver. Although born in Tennessee, and of a family that were once well-to-do, the conclusion of the war found them in such serious financial straits that they went to Denver in the hope of bettering their fortune. There, shortly afterwards, the father died and the support of the household devolved upon the boy Ben, and as all the old residents of Denver are ready to testify, he never shirked that responsibility.

Not that “Ben” Lindsey was in any sense a goody-goody boy. He belonged to one of the “gangs,” and, as he admits freely, committed about as many offences as the average boy is likely to commit. At the same time, he did not allow the gang spirit to gain such complete possession of him that he had no time for anything else. He supported the gang, he participated in many of its depredations, and he was ready to help fight its battles, but all these things were incidental to his work, for, in these days he was just as hard a worker as he is

today, getting up at daylight to sell papers, serving as office boy during the day, and doing janitor's work in the evening.

It was a pretty strenuous life for a small boy—a boy who was always small and slight for his age—and he was about ready to break down under the strain, when he obtained a little better position in a lawyer's office.

This opportunity marked the changing point in the boy's life. In his work in the lawyer's office he came into contact with a class of men who inspired him with the ambition to secure a better education, so he studied, and, incidentally, read the law books, until, in time, he developed into a lawyer. Moreover, as his varied experiences as newsboy, "gangster," and lawyer's clerk, had brought him into touch with many people in many walks of life, he quite naturally drifted into politics, and it was as a slight reward for his work as a party man that he was appointed to fill an unexpired term as county judge.

It has been stated that Judge Lindsey's theories about boy nature were evolved when little more than a boy, and that his efforts to secure the judgeship were in line with the great work that he had determined to undertake. This, however, is far from true. Judge Lindsey did not seek a place on the county bench and his revolutionary ideas regarding the treatment of the juvenile offender were entirely an afterthought.

The incident that opened his eyes happened on January 8, 1901, when an Italian boy was brought before him charged with theft. The case was perfectly clear, and Judge Lindsey sentenced him to prison. Suddenly, from a back bench, where a woman had been crouching in the corner came a heart-rending cry of despair.

"It was an awful cry," said Judge Lindsey, in describing the experience,

"a terrible sight, and I was stunned. I looked at the prisoner again, but with new eyes now. I saw—a thief? No. A bad boy? Perhaps, but not a lost criminal. I called him back and I had the old woman brought before me. Comforting and quieting her, I talked with the two together, as mother and son this time, and I found that they had a home. It made me shudder. I had been about to send that boy to a prison among criminals, when he had a home and a mother to go to. And that was the law! The fact that this boy had a good home; the circumstances which led him to—not steal, but 'swipe' something; the likelihood of his not doing it again—these were 'evidence' pertinent, nay, vital to his case. Yet the law did not require the production of such evidence. The law? Justice? I stopped the machinery of justice to pull that boy out of its grinders, and we—his mother and I, with the boy helping—we saved that boy."

Not many days later several boys were brought before Judge Lindsey, charged with having persecuted an aged pigeon-fancier, and with "swiping" some of the old man's pigeons. On its face the crime was not a very serious one, yet it had usually been dealt with severely and the boys fully expected to be sent to jail, or to be heavily fined for their "fun."

Fortunately for the youthful offenders, however, the judge was beginning to see a great light in regard to the treatment of "boy criminals," and when, in the course of testimony, he discovered that the old man was the same pigeon-fancier whose lofts his own "gang" had raided when he was a boy, he stopped the proceedings, and, taking the lads into his own room, persuaded them to tell him the truth.

"In a moment I was a boy again," he explained, "a member of the gang, and the boys seemed to realize the fact in-

tuitively. They told me all, and they promised to bring the whole gang to see me the next day. Moreover, they kept this promise, and together we came to an agreement that the court would be a friend to them if they would cut out the 'swiping.'

A few days later, Judge Lindsey formally requested the district attorney to see that all juvenile cases were sent to his court, and from that day his systematic study of juvenile crime began. He studied the youthful offender as he had never before been studied—not only in the court, but in the jails and reform school, and even in his home. He found that nearly all the children who came before the court were the offspring of parents who had died, or had failed in their duty by their little ones. Sent to the streets for their education, where they were brought face to face with every kind of iniquity, it was not strange that they should pick up false ideals and criminal arts.

So far Judge Lindsey's work had been of a kind that met the approval of everybody, but when he had done all that he could to reform the boys themselves, and began to attack the conditions that were making the boys bad, he commenced to trample on other people's toes, and soon had all the dive-keepers and political bosses, as well as some of the police and many business men fighting him. They told him that if he would stick to his court work they would help him, but that if he continued to 'butt

in' he would sign his political death warrant.

But Judge Lindsey did not stop fighting. He inaugurated a crusade to enforce the laws that would close the dives where the boys and girls were being corrupted; and he drafted a bill for the legislature providing that juvenile offenders should not be held in jail but must be sent at once to a detention school. Strangely enough this bill aroused opposition that seemed almost insurmountable, but Judge Lindsey arranged that the governor, the mayor, the police commissioners, and the clergy of all denominations should meet the boys who had been in jail and hear their stories from their own lips.

The scenes the boys described were so revolting—the facts so horrible—that the day was won. Within a week Judge Lindsey's bill had become a law, and the effect has been so conspicuously an improvement over prior conditions that no less than twenty states have since followed the example of Colorado in the treatment of the juvenile offender.

Paul Thiemann, of the *Denver Post*, calls Judge Lindsey "the greatest thing the state of Colorado has ever produced." Certainly he is appreciated in Denver, for the last time that his political enemies tried to down him by refusing to renominate him, the "kids" and their mothers took up the campaign, and shouted for him so vigorously, that both parties finally put his name on their tickets and he was elected almost unanimously.

*Frame your mind to mirth and merriment
Which bars a thousand harms and lengthens life.*

—Shakespeare.

The Misfortunes of Mickey.

THE GREAT PART THE JUDGE'S PAL PLAYED IN HIS HISTORY—HEART INTEREST STORIES SHOWING ACTUAL CONDITIONS AND THEIR EFFECTS—THE JUDGE SAVES MICKEY AND MICKEY SAVES THE JUDGE—MICKEY ENTERTAINS THE CAPTAIN OF POLICE, JOINS THE NAVY AND LIVES HAPPY EVER AFTER—THE JUDGE MAKES IT POSSIBLE FOR COMING GENERATIONS TO LIVE HAPPY EVER AFTER.

By JUDGE BEN B. LINDSEY.

A bill was started and passed both houses and was signed by the governor.

And this fight for the trade school was won literally by the loyalty of Mickey.

couldn't have got it through without your help."

"Well, jedge," he said, "*where does I come in?*"

I felt as I do when after a success-



By courtesy of Everybody's Magazine.

The Judge and a Baker's Dozen of Mickeys.

We learned afterward to appreciate that law, as you will see from one little experience I had.

One day Mickey came in and said, "Jedge, didn't I help you to get that law through?"

"Yes, indeed you did Mickey. We

ful campaign one of the "boys" that helped, comes in looking for a job, and I haven't one for him. I didn't have a job for Mickey.

But I was soon relieved. The kid said:

"Do you know big Peterson?"

Yes, I knew him—a big policeman. When things went wrong on his beat and he couldn't find the offender, he always arrested Mickey on general principles. Mickey told me this, and said:

"Now, jedge, I am going to get pinched again for nothing."

"Oh, Mickey, I don't think so," I said. And I started to explain to him that the law did not put helpless beings in detention until they were twenty-one. "What do you mean?"

"Jedge," he said, "did I ever tell you I was fifteen?"

"Yes, you did, Mickey." "Well, jedge, if you want to do me a favor, *can you forget that?* If this here legislature can keep kids out of jail under fourteen, set me age back two years. I'm thirteen from now on. I've been pinched so often when I hain't done nothin' that I ain't goin' to take no more chances."

Soon afterward he thought he would join the navy because Peterson, the "cop" still had it "in" for him. He came to tell me about it.

"Well, Mickey," I said, "you will have to see the officer about that."

"I've been to see that guy," said Mickey, "and he just says: 'Kid, go eat some more.'"

Which flippant remark had more truth than flippancy in it. Because it might serve to remind us of the physical side of this child that was neglected from babyhood. A friend of mine, a doctor, told me that half of the children of the poor go to school half fed. We are getting better all the time, but nevertheless, my friends, we can't get better unless we keep *trying* for better things *all the time*.

How well the child is housed and fed and clothed determines how strong he is, generally. Today we have physicians as helpers in the courts just as in the schools, and the child is examined physically and a report of his ailments sent

in. Often we get a report, "Pure cussedness."

One year a principal of a school found out that one of the teachers couldn't teach one of the boys in her class. He would swear at the teacher and violate every rule. We sent that boy to a specialist and he found him afflicted with a disease. The specialist recommended a treatment and at the end of the year that teacher said he was one of the best boys in the school. A moral regeneration had taken place, from the correction of his physical infirmities. If we didn't do anything but save that one boy, but, indeed, we saved many, it would be worth all it cost.

The child is the choicest possession of the state, and we cannot do him justice until we understand him. A child needs to be understood. The teacher who is skilled in handling men is greater than one skilled in handling marble.

The best time to handle him is when he is a child, and is a great deal easier to mold. Bringing out the honest impulses of the human soul is a great thing. But to return to Mickey, the officer meant of course that he was poorly nourished. But he was a bright little fellow and somehow he felt that he had been done an injustice.

"Will you come with me, jedge, and see that guy about getting me into the navy?" asked Mickey. He thought the Juvenile Court could regulate the army and navy, too, I suppose.

I said I would try and help him out, and the kid went in to the corner bakery and bought a bag of doughnuts and returned to court and perched himself up in a chair and began to fill up on doughnuts. It was not in the least unusual for a boy to eat a dozen doughnuts.

One officer seemed impressed, and Mickey explained, "You see, I'm waitin' fer the jedge, and I'm taking my

first lesson in eating some more before I go to see that guy."

And then he pointed to his swelled up condition from the doughnuts, and said proudly, "When I fills this piece of string, *I gets in.*"

This child was worth cultivating and worth saving, and soon he was accepted in the navy.

In due time he was honorably discharged, but not before he had suffered one or two other misfortunes that had some interesting lessons to show.

At that very juncture in his life he got into trouble with the captain of police in a most curious way. He and a couple more young boys spied the captain coming across to the court house just as they were discussing what to do with this bag left over from the doughnuts. Mickey suddenly said:

"Here comes that guy that pinched us for nothin'!"

And he ran to the basin filled the bag with water, and doused the bag of water square on the head of the captain of police. And the captain was accompanied by a visiting sheriff and was doing the honors of the court house. He was not aware of the fact that Mickey was the reception committee. He didn't appreciate this cold reception. He looked up just in time to see Mickey's face disappearing, and he started after Mickey. Down in the court room I heard the commotion and I thought the building must be on fire when suddenly the door flew open and in walked the captain with Mickey by the ear.

"Judge," he said, "this kid business has gone far enough."

And I thought so, too, from the looks of the captain. Some one had said he was madder than a wet hen, and he looked it, all wet and red with anger.

"Judge, it was just an accident, it was an accident," wailed Mickey.

But the captain knew Mickey better

than that. He found Mickey guilty and ordered him put behind bars. When the captain went out I asked Mickey how it happened.

"You know it wasn't no accident at all, jedge, but I'll tell you the truth. I can't tell the truth when he is around, he *pinches me when I don't do nothin'.*"

So I took him home to his mother, a poor woman, and she was having a hard enough time as it was.

The next day, outside my door, stood the little fellow with papers under his arm. He was weeping sadly and he handed me a paper. In that paper in a big headline, "The misfortunes of Mickey, or what happened to Felix," and it went on to describe the ridiculous encounter between the two. I rather thought Mickey would be pleased, but I thought I saw the reason for his grief. It said that Mickey was known in police circles as the worst kid in the city. It said that he had been in the reform school, and nobody knew how he ever got out, and it went on to say that the captain said he would put him back there for the rest of his natural life. Now Mickey had never been in the reform school, and thinking this misstatement had hurt his feelings, I said: "Don't cry, my boy, you are not the first citizen that has been lied about."

"Oh, that isn't it," he cried, "but see where they put it!" And there at the top of the page were the words, "*Sporting Page.*" It broke his heart because they put it on the sporting page, with his favorite baseball and football news—his bad write up.

The boy had a certain amount of justifiable pride. He wanted to stand well in the estimation of his friends. He wanted to please if there was some one to please. This justified the probation system we have borrowed from Massachusetts and applied to our work. I

know there are different methods of probation. Some may work in one way and help the child, and some may harm him, but, my friends, to solve the misfortunes of my little friend and those of his kind, we need friendship of any men and women who are willing to be probation officers. They have to be trained for this work, I know, and I think this is as important as that of the teacher, and it is growing of more and more importance in this country. And the school is a great help. We couldn't get along without its help. It is designed to fight the brutality of the jailer and win the child's co-operation. It fights the brutality of the father and the jailer who thought he was only firm when he was really brutal. When you have earned the hate of a little child, whether justly or unjustly, you have lost your power over him.

But there was the danger of leniency. And we fought this danger. Seventy-five out of every hundred boys brought to jail returned to jail within five years. Brutality and hate and injustice had ruined the boys. Sometimes the boy misunderstood. Under the general probation system, less than ten per cent of them return, and the difference between seventy-five per cent and ten per cent return to righteousness is certainly a fact that is sufficient to justify our continuing this system. When the boy is out on probation he is supposed to bring a report from his neighborhood and school and home, and if he is a working boy he must go to work. The school teacher helps, and the business man helps and the home helps.

The power of friendship is put into his life. The power of friendship is great.

The teacher is the probation officer. In every case the volunteer probation officer is the school teacher. We have discussed these things with teachers of-

ten. We are co-operating for the salvation of the boys. We must all get together and take care of them all. One school had a champion baseball team. The players had heretofore been mixed in many fights. I asked Mickey about the sudden peace.

"Well, judge, you see this is how it happened. We all got together for the right thing like you told us. And half of the kids is Jews and half is Irish, and when the Irish and Jews get together they can lick anything that comes down the pike."

"But Mickey how can you make out half Irish and half Jews in a team of nine?"

"Oh, the pitcher is an *Irish Jew* and he's the best kid on the team."

The pitcher's name was Greenstein, and Mickey had figured that Green was Irish and Stein was Jew!

Now, in continuing these experiences with children, I found a great many of them came to court from a misdirected spirit of fun and adventure that needed outlet in playgrounds. One of Mickey's friends had a habit of knocking down fruit stands. This child loved to be chased by a cop. He was an innocent looking little fellow. One day he was trying to reach a doorbell, and was straining up on tiptoes. A kindly old deacon came along and lifted him up. He rang the bell and started off at top speed. Looking back he saw the deacon looking after him in astonishment, and he yelled, "Say, mister, you better run like the devil or you'll get caught."

Now this child needed to know where fun ended and the law began. We have to teach a child this. He is a great deal like a poor Irishman who was arrested on the 4th of July for punching another man in the face. When the judge asked him if he was guilty, he said:

"Sure, that's what I'm here to find out."

The judge explained the matter to him, told him he was charged with striking a man.

"But wasn't it the 4th of July and couldn't I have a bit of fun?" he asked.

"Yes," said the judge, "but your right to have fun ended where this man's nose began."

But it is sometimes hard to teach a child the lesson. We had to get the child before we could teach him. We enlisted Mickey's services to catch this kid. Mickey was found, and was shocked. He thought I ought to know better. "Would you want me *to snitch on a kid?*" he asked indignantly.

"No, Mickey, I wouldn't, but I want to help this chum of yours. We want to save him from jail, not put him in. Get him to come up here all by himself."

And after he saw that we wanted to help the kid and not hurt him, the loyalty was for the state. He had quite a battle to get the kid. But Mickey finally located him in the wings of a theater. There was a great commotion for the kid distinctly did *not* want to be saved. But Mickey got him and hauled him into the court house.

He was disgusted and said scornfully: "That kid don't want to be saved. He hasn't a lick of sense." The reporters wanted to get his picture with the kid. I thought Mickey would be pleased to have his picture taken, so great was my surprise when he refused. He explained:

"Do you think I want to get my picture took beside of that little thief? I got out of his class two years ago. If this here guy wants to take my picture let him take it *alongside of you, and put us both in the picture.*"

So the first time I ever got into the newspapers was when I got in with Mickey. He is a good average citizen

now, and married and settled down, and that is some better than being in the penitentiary, and I hope there is no worse fate in store for him than matrimony.

My friends, in concluding what I have been pleased to say to you I think I ought to say just a word about trusting boys. I have sent five hundred and twenty boys to city and state institutions on trust and honor, believing that the legitimate conclusion to be drawn from the work we have been doing justified that. If we could convince a young prisoner that we were trying to help him and not hurt him, we could strike the shackles from his limbs and give him money to get his ticket to prison without an officer.

It may not succeed in every case, but it is a good thing to increase a fellow's self-respect and give him a chance.

Give him a chance to do and to have, in the struggle to overcome evil with good.

And from the burglar of twenty who is brought to the court in shackles and is sent to prison, to the little ragamuffin of twelve who fled in terror from the police, I have sent them with their money to the prisons and institutions everywhere. I have been able to *trust* five hundred and twenty-six boys to go to these institutions.

We have not lost a boy.

And the police who brought them with shackles and chains have lost forty that they havn't recovered yet.

One boy was known as the Terrible Kid. He would not tell on the rest. I went to see him and when I questioned him, he said:

"I ain't no snitch."

"Bully for you, kid, neither am I."

And I sat down and talked with him, and talked with him, and soon I began to understand the child. I told the warden to bring him

to my chambers on a certain night. We had night sessions in those days.

The warden brought him in and said, "Judge, if that kid was here alone he'd go down the fire escape quicker than a flash. Once he went down the water-spout and got away. He was picking a lock another time in the light of a lantern. An officer saw the light and came down to investigate, and the kid dashed the light in his face. He shot at the kid, and one shot went through his hand. He looked awful that night, bloody as he was. You hadn't better keep him alone with you."

"I will call an officer if I want one," I said and dismissed him.

I found the boy was possessed with hate. It took a long time to get the hate out of his soul. I talked to him kindly, and took his handcuffs off. I threw up the window and the fire escape was right there at the window. I said to him, "If you are not worth saving, now is the time for you to go. If I have tried to help you for nothing, if you think it is square to run away, run. Tell your pals that you didn't make a fool of me as you said you would. Say I trusted you and everybody else said you couldn't be trusted. Now it's up to you."

I sat down and watched him. I didn't know what he would do. I wanted to impress upon him that the fight was for him not against him. He started for the window and paused there. I knew what police headquarters would say if I lost that terrible kid. They had no sympathy with such young criminals.

Suddenly his arm went up and he yanked down that window with a bang.

He said simply: "Nobody ever trusted me before. I think you are on the square. I won't go down the fire escape, I'll stay with you and fool the cops."

He did. That night that terrible kid

went through the crowded streets of Denver alone and to the jail. The next day the captain came to me and said:

"Judge, the guards thought that kid was a ghost when he came back last night. Don't trust him."

"Why?"

"Don't you know that he has been in jail thirteen times?"

"But, captain, if that is the case, we still have thirteen times the best of you for the jail has failed thirteen times."

"I never thought of that," the captain said in surprise.

One day a little fellow I knew very well walked into court with three of his chums. They came to my chamber and the little fellow said, "Kids, snitch on yourselves."

And among other things they snitched up five bicycles. We had quite a time deciding as to what should be done with them. We couldn't find the owners, we didn't want them there at the station house. The captain was very much excited and kept talking bicycles, bicycles, bicycles.

"Captain," I said, "the difference between your point of view and mine is that you are trying to recover five bicycles, and I am trying to recover boys, and boys are worth more to the state of Colorado than bicycles."

And six out of seven of the river front gang of terrible kids are today good citizens. One called "The Pirate" is now a fireman on the railroad. We could put our hands on every one but one who is in the penitentiary now. Six out of seven is salvage worth while.

Love without justice is very weak.

But we have to have love as well as justice.

For there is no justice without love, and we are trying to put love into justice. We are fighting for justice.

The Habit of Peace and Abundance.

HABITS CONTROL US—LET YOURSELF BE CONTROLLED BY THE GOOD ONES—HERE'S A SUPERB ONE—HOW YOU CAN SECURE THEM—THE SILENCE
—PRACTICAL ILLUSTRATIONS OF THE IDEA.

By ADELAIDE KEEN.

"Acquaint thyself with Him, and be at peace!"



To become acquainted with God, the sole cause, supreme source, means to attain peace and abundance. For they go together. Now, to have God answer your prayers, you must call Him by His real secret name, that mystery hidden from the beginning of the world, revealed to, and by St. John, who says, "God is Love!" If you think God is cruel, cold, a master over helpless slaves, He will show Himself so to you. But if you know Him to be Love, blessings will follow you. You will fall asleep happy and arise refreshed.

Oh, yes, it is very hard, but it is the great lesson. Once learned you never forget it. The very nature of love is to give, to bless, and you realize exactly as much love, as you recognize and manifest. Haven't you seen these poor mean men, grudging even a smile, though, God knows smiles are cheap enough? Those men are paupers and will never get rich. Money has

nothing to do with it. "Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee!" This sun of glory is the truth that sets free, from fear, all the sick, poor and sorrowful.

The Arabs say, "The half is always better than the whole!" Of course; it is better to give than to receive, for love is God, and love must give, give! You taste a pure delight, a divine uplifting, when you bring to a sad face, the smile of appreciation. If you have no money, you can speak kindly, act kindly. It brings peace. Like the widow's cruse, which lessened not, the more we give, the more we get. Giving thanks increases our portion. Christ took a few loaves and fishes, and after giving thanks, they increased to feed the multitude. You are heir to a kingdom, which you refuse to believe, even when some one brings glad tidings of great joy. Claim that inheritance, keep on claiming, you will get it! Why ask, when it is already yours? Just say, "It is mine!" Why run about whining, talking poverty and sickness, when this kingdom of joy is yours?

Go into the Silence, picture your desire, claim it persistently! Suppose a great bank is full of money for heirs;

nothing but demand, perpetual claiming, opens the door. The parable of the kingdom of heaven, being like unto a good man asleep, who opened the supply of food to the demand of his hungry neighbor, is correct. We must gladly, faithfully, keep on claiming our own. All the money, love, ideas, all things we need, come from God; they belong to Him, not to men. He works through men. That is why you, out of work, claiming success, are given a position, among hundreds of equally clever workmen. Your demand put you into touch with the Supreme Cause, you won, where hundreds failed. It took faith. Many lepers and blind men lived near Christ's scene of miracles, but only those were healed who expected it and had faith to ask for it. So it is today.

"All things are yours!" How foolish to give up! Your wish may come today. Hypnotists can make you see anything they affirm. Why, then, don't you give yourself suggestions. Sooner or later you believe it and see it, for faith is the substance of all things wished for. They come out of the Infinite where they waited for you to call them. "Paul planted, Appolos watered, but God giveth the increase!" Your faith, your praise are sunshine, with the divine power to grow whatever you wish. Have you a desire which nothing can kill? Rejoicee, for it says, "Every plant which my heavenly father hath not planted shall be rooted up!" If it is so planted, it will grow and bloom. It is God who makes sickness, poverty, loneliness, so hateful to us that we cannot bear them, and push forward towards the light. If everyone would act as if the good things alone were true, sorrow would flee away. Never mind your neighbor, get busy at your own lot; urge him to envy and imitate your methods. Forgive all, then give all to enemies or

friends. You know really enemies are either imagined or real. If the former, forget them; if the latter, they are unhappy folk and need lots of love.

There isn't a spot on earth where a happy man cannot be happy. The old millionaire, unloved, dyspeptic, blasé, is really a pauper, while old Job Jones, telling funny yarns in a sunny corner of the poorhouse, is rich. A contented mind is a continual feast, and if you make the most of small blessings, big ones follow. You can prove this just where you are! "Faithful over few things, enter into the joy of thy Lord!" This means the wish of your heart. Don't you see the whole world is working towards the great day of freedom, and we keep ourselves in bondage by inertia and complaining. "A merry heart doeth good like a medicine." And health is needful. The happy man is a healthy one, and welcomed everywhere. Discard liver pills for proper diet, breathing and thinking. Walk much, or do exercises, sleep by an open window and awake refreshed. Disease and old age can be retarded. Work will become a pleasure. If you are a woman learn how to cook. The frying pan is the curse of America. It breeds dyspepsia and discontent. Let the socialist compel poor wives to cook well and drink will lessen, poverty disappear. It is the poor man who craves meat and berates the trusts. His home is dirty, his wife ignorant. All his money goes for whiskey and meat, fried, because it is so easy to fry. The cost of fuel does not matter. French peasants cook deliciously with charcoal; they save fortunes and lend to the world.

Each of us has a problem, a little world at home. Will you gaily do your best, or crossly do your worst? If your home is but one room, it can be spotless; if your dress is calico, health and self-respect will give you the air of a

queen. The whole secret of abundance lies in making the best of your lot, yet picturing better things. It is well to save even a dollar a week. Go into the silence for guidance about investing it.

God will not let you make any mistakes. Take every mishap as a signal for a better thing coming. Suppose you are sighing for a broader life. The way to get it is to make the most of what you have. If you can't afford the opera, have a musical party with light refreshments in your little room. If you long for a dinner at a big hotel dress up nicely and have a dainty meal on the porch or under a tree in summer, or else move a little, neat table before the fire, using candles and a pot of ferns, and eat, with jokes and laughter, while the wind howls without. Extravagance is foolish. Americans need to cultivate good ways of enjoying simple pleasures. Stop complaining about the trusts; watch the two hardest worked classes, Italians who live on macaroni and the Chinese who eat rice deliciously cooked. They save money and are content. Even with high rents and dear food they save and are happy. We want trifles, yet ache to be millionaires. Thrift is the only safe path to riches. Give up your beer or ice cream soda, your cigars or fancy blouses, and you will soon have a bank account. This gives peace and worry is avoided. Live on the edge of destitution by spending all you make, and your dreams are nightmares. Save all you can by judi-

cious management, and you keep happy. And as for food, you don't need luxuries, nor even much meat. You need fruits, grains, vegetables, salads with nuts, cheese and plenty of olive oil, eggs and milk. Give up meat. Buy cream and use it in thick soup and sauces; this is wholesome and far more nutritious. Meat demands spices, then tea and coffee, then whiskey and tobacco. If you are trying to get ahead you must cut out all these things. They take money and strength you need for gaining your heart's desire.

Those who seek the Lord, their heart's desire, or great wish, shall not lack for any good thing. It is the Lord who inspires you with this ceaseless longing, this one wish to which all others must bow, this undying desire for some great thing, to which you were born, and for which you are growing. Just try to pretend, make believe you are happy, healthy, loved, rich, day by day and the Lord will smile on you and say, "Good child, come up higher!" To come up higher, plenty of room at the top, means climbing, effort. But, oh, how wide it looks, how peaceful, and right at hand awaits your heart's desire, smiling a welcome! And all your little economies, your petty trials of faith, for, really, trial by faith, is the only trial we have, seem so small. On that day ye shall know the Lord, whose name is Love, and who led you by mysterious paths across brambles and chasms to the mount of transfiguration.

I see my way as birds their trackless way.

I Shall Arrive.

What time, what circuit first, I ask not.

In sometime, his good time.

I Shall Arrive.

—Robert Browning.

Except Ye Have the Vision, Ye Perish.

THE SPIRITUAL VISION—THE LURE OF GOLD—THE
LURE OF CONQUEST EXEMPLIFIED BY NAPOLEON—
THE NEEDS OF THE WOMAN AND THE NEEDS OF
THE MAN—THE SECRET OF GENIUS.

By ETHELIND LORD.

What is the vision? It is all things to all men. There is the vision of the intellect, of the emotions, of the spirit—the vision of power, or material wealth which means power. It has many names, many and diverse followers, but always it is the salt of the earth, the touch of God upon the eyelids of the blind, the quickening thrill of hope to deadened hearts, the kiss of love upon cold lips, the vital flame of life.

The vision is the Holy Grail, the Golden Fleece, the wonder glimpsed for an instant, perhaps, and followed a lifetime; in pursuit of which we grow old, and gray, and worn, happy if only the hope stays with us to the end.

The vision is beauty. Art, music and literature teem with its product; for art means beauty of line or color; music is the beauty of harmony of sound, and literature the highly sensitized beauty of the written word, stimulating or communicating thought. All adequate expression is beauty, and thus its own excuse for being.

Ralph Waldo Emerson possessed the spiritual vision if ever man did. He was a mouthpiece for the gods, a tongue for the Most High, a channel for the expression of universal thought. That he has “joined the choir invisible, whose music is the gladness of the world,” does

not alter the truth or beauty of his words, for through them “he lives again.”

The vision is goodness, which is the entirety of virtue, the wholeness of God with man. Christ had this vision in its perfectness, and followed it more closely than has any other. He planted the seed which today flowers in countless human hearts as loving-kindness, forbearance, aspiration.

The vision is truth, many-sided, unknowable, alluring, for which man leaves fatherland, home, his nearest and dearest, and dies at last, like the mystic hunter, on a barren mountain peak, inexpressibly content if the shining bird of truth drops from its wing, one feather on his breast.

The lure of gold is merely the vision of materiality, of power in its crudest, most easily recognized form. For it, countless men have toiled, suffered, agonized, died—many of them conscious at the last that the gold was but a symbol, and that they had missed the real meaning of the vision. Rockefeller, it is said, visualizes fifty years ahead and plans his business accordingly; and all the ancient and modern kings of finance have consciously or unconsciously done the same.

The vision of conquest, concrete re-

sults obtained by the force of intellect and a colossal will, is best exemplified by Napoleon. For the glory of France in the beginning—who can doubt it?—but too quickly degenerating into glory for the man; unconsciously perhaps, for “the power of the human heart to deceive itself is practically unlimited,” but none the less surely. To “fill Hell with heroes” could not have been the purpose or desire of the man who was responsible for the justice and helpfulness of the Code Napoleon. But the true vision faded, and the sequel of that unfaith is the decadence of France—a warning and a satire.

The tiny seed holds in its heart the perfect vision of its root, stem, leaf and flower, else it could never be anything but a seed. This ideal of what it is to be is its life, the thing that makes it vital and keeps it from decay. Sometimes a grain of wheat clings so tenaciously to its ideal that, taken from the grave of a Pharaoh and given congenial conditions, it manifests today the life so long dormant in its tiny heart.

Every bulb clasps in the inmost recesses of its being a miniature reproduction of its entire unfoldment, and when it blooms in beauty is merely materializing the vision to which it has been true.

Man only falls from his high estate, and caught in the vast ebb and flow of his desires, loses his vision and forgets his star.

To woman, even more than man, must the vision of what life means and is, come truly and convincingly, or she will perish miserably. “Perish” does not necessarily mean death, but worse than death—mere existence instead of life more abundant; that nameless plus energy which transforms drudgery into delightful pastime, and makes the desert of existence to blossom as the rose.

She needs, more than man, that larger “vision of the world, and all the wonders that shall be,” for woman is the intellectual and emotional leader of the race, she feels and knows, intuitively, we say, but what is intuition but subconscious knowledge far more trustworthy than is the knowledge derived from the reasoning faculty.

Man possesses the executive ability, the power to carry out in practice the suggestions that come from woman. In other words his is the spiritual, the creative power, which instills the breath of life into what would otherwise be barren ideas, and brings into tangibility her nebulous ideals.

The two must work together, always and forever—“the man be more of woman, she of man”; must work in harmony, and without that constant friction of mine and thine, this tightening of the bond between them by pulling different ways; this secret sense of antagonism, of war between the sexes, when it is, and must be, true that “they rise or fall together, bond or free.”

If the woman has children, the vision of their future must be ever before her, for to her is intrusted the wakening of brain and soul in the young body, that both may find fullest and freest expression. The soul is perfect, but its manifestation is helped or hindered by bodily conditions, by environment, and by training. She has not in her hands the making of a soul, but to her is intrusted the determining of what expression soul may have, and this high calling is hers alone.

It is the vision of her own high destiny that woman soonest loses, and to which she must learn to cling more closely than to life itself. The belief in herself, her power for good (or, alas, evil!), the knowledge that her frail hands hold the key to the future of the race; that her

greatest sin is to abrogate her power, to deny this knowledge, must be the vision that controls and informs the life of woman, or ere long she will be again broken on the wheel, and the whole race plunged backward to a new starting place, our boasted civilization lost as utterly as those of old.

Nowhere is the truth of the saying that the ideal is the real, more beautifully portrayed than in Olive Shreiner's "Dream of Wild Bees."

A mother sits sewing by an open window, through which comes the drone of bees rioting among the acacia blossoms. She grows drowsy, "the voices of the children outside grow more and more dreamy, come now far, now near; then she does not hear them at all, but she feels under her heart where the ninth child lies."

In her dream the bees become human creatures, and "One came to her softly, saying, 'Let me lay my hand upon thy side where the child sleeps. If I touch him, he shall be as I.'

"She asked, 'Who are you?' and he said 'Health'—and one after the other Wealth, Fame, Talent, Love, come to her, each offering to give the child of his best, but as she hesitates to decide, out of the shadow of the room came one with sallow face, deep lined, and a mouth smiling quiveringiy. He stretched out his hand, and the mother drew back and cried, 'Who art thou?' and he answered nothing; and she said, 'What can you give the child—health?' And he said, 'The man I touch, there wakes up in his blood a burning fever, that shall lick his blood as fire. The fever that I give him shall be cured when life is cured.' 'You give wealth?' He shook his head. 'Fame?' He answered, 'Likely not! For the man I touch there is a path traced out in the sand by a finger no

man sees. He must follow it, though none else sees the tracing.' 'Love?' He said, 'He shall hunger for it—but he shall not find it. When he stretches out his arms to it, and would lay his heart against a thing he loves, then, far off along the horizon he shall see a light play. He must go towards it. The thing he loves will not journey with him; he must travel alone. When he presses somewhat to his bosom, saying, 'Mine, mine, my own!' he shall hear a voice, 'Renounce, renounce, this not thine.' 'He shall succeed?' He said, 'He shall fail. When he runs with others they shall reach the goal before him. For strange voices shall call to him and strange lights shall beckon, and he must wait and listen. And this shall be the strangest; far off across the burning sands, where, to other men there is only the desert's waste, he shall see a blue sea. On that sea the sun shines always, and the water is blue as burning amethyst, and the foam is white on the shore. A great land rises from it, and he shall see upon the mountain tops burning gold.' The mother said, 'He shall reach it.' And he smiled curiously. She said, 'Is it real?' And he said, 'What is real?' And she looked up between half-closed eyelids, and said, 'Touch.' And he leaned forward and laid his hand upon the sleeper, and whispered to it, smiling; and this only she heard, 'This shall be thy reward—that the ideal shall be real to thee,' and the child trembled."

A wonderful story, beautifully told; a truth, but only half a truth, for it is the story of the dreamer, the visionary, who accomplishes nothing, arrives nowhere. He has the insight which perceives truth and beauty, can sometimes even convey his conceptions to others, but almost never has the power to spin the gossamer of his dreams into the

actualities of this workaday world, which is the true test of greatness. The ideal is but the hitherto ungrasped—"the substance of things hoped for, the evidence of things not seen"—and the real is this ideal materialized, the vision solidified into fact without being robbed of one iota of its beauty, its romance, its charm; nay, all these enhanced, and made enduring, like a bee caught in amber—a winged thought crystallized and made permanent. The ideal must be complemented by the real, or it remains null and void, a half-truth which is not the truth.

To have then, the vision in its entirety, we must have the desire and the will to externalize it. "Genius is the capacity for work," it has been said; but no work counts for much unless back of it lies the golden dream that has been its inspiration. The ideal becomes real only through work, but work sinks into mere drudgery unless it fulfill the vision.

Recognize the vision as but one step in the process; the initial one, to be sure, upon which depends all that comes after; but it must be *carried out* before you have earned the right to call it yours, or can truly inspire another. The mere capacity to see the vision is not enough; the process of actualizing it must also be idealized step by step, to perfect realization. We must have the larger consciousness which sees that realization is in truth not only idealization, but something far beyond and above it.

The idealist is prone to think of results as hardly necessary because he has seen the vision of the whole as it may be, and utterly despairs and ignores the process by which alone his dream is made real to himself or to humanity. "An idea arrives without effort; a form can only be wrought out by patient labor. If your story (or whatever form your dream may take) is worth telling,

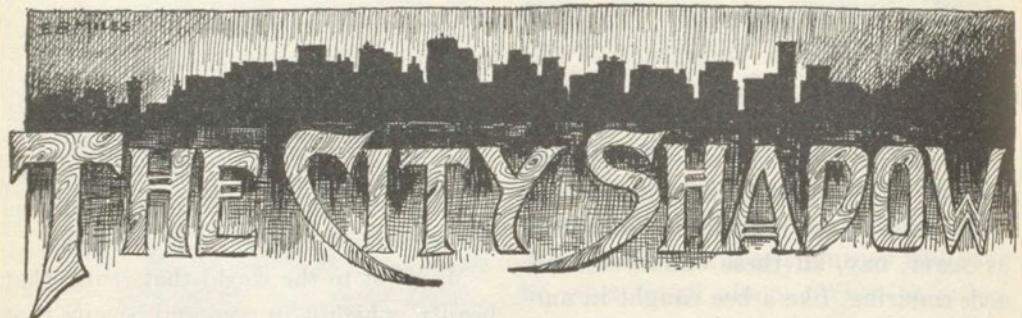
you ought to love it enough to be willing to work over it till it is true—true not only to the ideal but also to the real."

Follow ever the flying perfect, the winged vision, the forever beyond and unattainable—but materialize, materialize, materialize—if not to the full, as far as possible, as far as in you lies.

Manifest to the world that truth, that beauty, which is in you, and be sure that until you do, you are living an abortive, and unnatural life; one that is maimed, and halt, and blind. Only when he uses what he has does it become true that "to him that hath shall be given." We grow by expression, we live by doing. The stagnant pool is always foul; it is motion which purifies—motion which constitutes life.

Take the vision into the minutest details of life. Always the vision first; always an ideal to work toward; ever something beyond and above; but always the knowledge that only today can the foundations of tomorrow be builded, and if the foundation be not of solid rock, the rock of things done, things accomplished, you have wasted that most precious commodity—time, and your ideal is not only that much farther removed from realization, but every failure to take the initial step makes that ideal just so much the more tenuous and unreal.

The soul longs to express *self*. To create! To be! To do! To live! To grow! To experience! To know the joy of the artist who has given a type of perfect beauty to the world, and so made good his being. And the man who has the true spiritual vision will work, and work hard, and joy in his work for the love he bears it; will give of self royally, and so expand into nobler selfhood; will materialize his aspirations in concrete realizations, and prove the ideal real.



THE CITY SHADOW

By SINCLAIR LEWIS.

CHAPTER X.

THE LIGHT OF DAY.

*Into the city shadow
Creeps down the line of morn.
The weight of gloom is lifting,
The smoke is upward drifting,
For the light of day is born!*

—Anna Louise Strong.

The contrast between the new life which came to Ralph and Katherine Pierson was as great as the contrast between that stifling August night and the pleasant coolness of the present, golden October; golden in the park, golden in the streets, golden on the Palisades when they walked down to look at them of an evening. No longer did they have to fight against dirt and evil smells and contagious vapors, creeping inch by inch into their little domain. The top-floor back at Mrs. McSwingle's was a little palace of pleasure to them—however hard they had to work at "trouser-sewing."

With the new gas range; with a shelf of shiny dishes and stew pans which they did not have to clean of generations of careless dirt; with the dear, familiar photographs and Ralph's high school banner—companions of all their wanderings—pinned on the bright wall paper; with the gay couch covers whereby their cots were made into what Ralph laughingly called "regular Turk-

ish divans"; with all these things they felt that they could not but be happy.

They were busily sewing away that October evening. Ralph's finger tips had now become accustomed to the feel of needle and thread, and he surpassed even Kate's skill. They were making enough money so that Mrs. McSwingle—against her will—was persuaded to take the greater part of her room rent every week, instead of letting it run on.

The postman's whistle sounded at the basement door, and Ralph trotted down stairs to see if there might be a letter left for him on the hat rack in the lower hall. Is there anyone who has lived in a New York rooming house, whether dingy or comfortable, who does not remember the joy of finding a letter on that inevitable marble slab of the hall hat rack, among the fearfully uninteresting letters addressed to the others of the house? It is like a bright, familiar face—that is, if it isn't a bill!

Kate heard him come up stairs two steps at a time. Holding an opened letter high in the air, he danced about the room with an elaborate imitation of a mystic choral dance, gaily whistling, "The Campbell's are coming," his favorite sign of triumph.

"Ralph Pierson!" exclaimed Kate. "What is there in that letter, you terrible boy?" She pretended to be ferociously angry.

"Uh huh! Won't tell you!" he joyed, with an evident intention of telling her directly.

"I won't be mystified, so there; and you can just let me see it *now*, or I won't listen to it, or read it, when you want me to;" she threatened, letting her sewing slide to the floor and starting after his dancing steps with pretended anger, whose effect was rather lost by her evident delight that he should find joy.

She chased him wildly about the room with a needle and thread for dread weapon; till he settled down on a couch with her snuggling beside him, and proceeded to read her the letter.

Now all the rules I've been able to find by much looking into the yellowed pages of nice, plump, old tomes say that I ought, under dread penalty, to give the letter itself, instead of telling about it. But I never was very long on dead rules, and, besides, the letter wouldn't be self-explanatory, with all the names of people and towns that it dragged in. So:

The letter was from Ralph's former employers of the Massachusetts town of Spring Hill, and it offered him a position as manager of a branch store which was to be started by the old firm in an adjacent town of 1,500 inhabitants which was booming so much under the effect of a new line of the New York, New Haven and Hartford Railroad that the new branch store might soon be more important than its parent store.

Ralph, then, would be holding a position in the commercial world better than anything at Wanamacy's short of a head-buyership. And there was a prospect that the firm might be establishing a whole line of stores in the next few years, so that there was indeed before Ralph a chance to make use of all his skill, all his training from hours of suffering and study.

Finally, he read a paragraph of keen-

est appreciation and then they looked at each other silently. All of a sudden Kathy began to cry with the long sobs of a woman under great emotion, and it was Ralph, so often comforted by her, who comforted her. Her smiles broke, sunlike through tears, at last, and she trembled.

"What a silly kid to cry, just now, because I'm so glad—so glad!" She sang out the last words so silver-clear that they made a joyous song for his victory.

"And I owe it all to you," said Ralph. "Here's how I figure it out. There's three reasons why I got this job, besides my having stood well with the old firm; first, from having kept right on writing, writing all the time, for jobs, and it was you that made me keep on doing it, when I got so discouraged that I felt as though it was no use. Then, second, it's from having such good references from Wanamacy's, and what good work I did there was thanks to having you across the areaway there, or with me in the Harlem flat. That's the strictest truth—it made me do a man's work."

As he spoke he glanced from the couch where they cuddled together to the window from which he had been accustomed to woo her from afar, when he had been a "lone man" in this very room. Smiling, he continued:

"Besides, it was you that made me keep circulating those references from Wanamacy's. And for the third reason —my having a diploma and the letter of congratulation from the Correspondence School—I never would have completed the course at all, let alone doing good work, without you to help me. So, it's all your doing, dear."

She looked at him fondly, and accused, "The way you can refuse to use your sense of logic, and tell such idiotic

things—!” Changing to a tone of seriousness, she went on, “But, dear, really all those reasons you give—and every other reason for things we have now—why, they’re just the material expression of our new thought, don’t you think? *That* is the basis of what we might call ‘luck.’ ”

“Yes, I guess you’re right—though that doesn’t lessen my debt to you, dear heart,” declared Ralph. “But, come, we mustn’t be too serious—just because I could be as serious as a judge, now. I guess we both could be only too serious thinking of things—things—” He broke off to cry gladly, “Hurrah! Here’s Mrs. Mac!”

The knock which had just sounded its timid appeal at the door was indeed that of Mrs. McSwingle. She always knocked softly, for there was in her a certain fine reticence which would never have been suspected, at first, in the bustling, sprightly old Irishwoman.

During the Piersons’ two months’ stay in the house, she had been learning from—that is, *with*—Kate many further steps in metaphysics. It was a delight to Kate to find how surely, though slowly, with stiffened mental joints, Mrs. McSwingle took to thoughts outside of her life training, but in her consciousness. She who had never thought in her life about breathing, except when she had a stitch in her side, was now practising rhythmic breathing as readily as Kate herself. She was putting herself *au courant* with the forces which are cosmic. Together, Kate and she had been reading and talking and attending lectures and sitting in a silent communion of thought like mother and daughter.

“News for you, Mrs. McSwingle,” cried Ralph.

“Ye’ve been offered a foine position, is it?” she asked eagerly.

“How did you know that?”

“How did I know it, is it you’re asking? Shure, if ye will be making me use me thoughts—how could me—what d’ye call it?” she puzzled, then brought out triumphantly, “how could me subjective moind help knowing it? Shure, whin Oi heard ye go up stairs, Oi just sat there and there was something in me that knowed yez had good cause to be mighty happy, and Oi couldn’t help coming butting in—”

“You aren’t,” from Ralph.

“Well, peekin’ in thin, to learn what it was. Oh, me dears, ’tis the glad heart I have for ye! ’Tis I am the happiest of yez!”

And as they laughed like merry children, they were so happy together that if the old Irishwoman’s heart was indeed the gladdest there, it must have been wonderfully glad.

CHAPTER XI.

“Defeat the foe and enjoy the full-grown kingdom!”

—*Bhagavad-Gita.*

The snow of winter lay about a pretty house in the pleasantest street of a Massachusetts town. It was the following February, and Ralph and Katherine Pierson were settled down in a niche of the social palace which was very bright. The house was not huge, but was there ever anything pleasanter than their living room, with its real fireplace, its broad divan, its air of comfort and success? Bed rooms they had to spare, and the kitchen was of the sort to cheer Katherine’s housewifely heart, with its wonderful range and its shining row of cooking vessels. What meals she could prepare now! And there were whispers of a regular maid servant for them, though Kate was not certain that she could quite relegate her beloved cooking.

In every line of his new work Ralph

had met with success. He had overseen the placing of the store fixtures; the resplendent counters and the long shelves. He had decked the show window with an attractive display which brought customers on the run for the opening of the new store. And once the customers came, they were likely to remain; for Ralph's choice of goods had been excellent—and what marvels were the placards announcing prices! Neither dry goods nor clothing were unknown lines to him before he went to New York, and though he had been off the main floor of the big department store, he had used his eyes to learn the lessons taught on every floor there.

The holiday season had been so successful that the parent store had voluntarily raised Ralph's wages, and now the branch was an assured success. The men under Ralph liked him, and obeyed him exactly. For, in long hours of learning self-mastery, he had learned the quiet, efficacious direction of other men as well.

In every way the Piersons had done well here. They were already "in with the people worth while," and universally regarded as standing for the best in thought, while still going on learning, modestly, industriously, sincerely.

They were getting ready to go out to a little party that February evening in their bedroom, which seemed to them the acme of luxury, after their New York experiences. A little fire sparkling on a hearth touched the great, shiny brass bedstead, the wide windows, the delicately moulded and tasteful furniture, the cheery and unostentatious rugs and paper.

Kate looked a trifle more matronly as she stood before the mirror, doing up her hair in a sweeping, queenly knot. Her movements were graceful but not quite so vigorous as when we last saw her for she was just recovering—

From what? I've kept that as a surprise. She was just over what weakness could come to her strong body from the birth of Ralph Pierson, Jr.

Yes, a baby; a real, very much alive baby, just then kicking up his heels in the most cocky and improper manner in his white enamelled crib by the brass bed. Cooing out a song of joy in life, he promised to be the picture of Kate, with all her round, supple robustness.

What a baby it was! Though Kate had come to think clearly on almost everything, here she was prejudiced, and would have been ready to declare that never in the world had there been such a baby—except, perhaps, when Ralph senior was at the infantile stage.

"I'm glad you could come out tonight, even if it's only for a little while," Ralph was saying. "Baby'll be quite safe for an hour with Mrs. Jones, and we ought to celebrate, for today I sent to New York the last of the money we owe there—what we had to get for starting in here."

"Yes, that's *great!*" exclaimed Katherine. "I guess all new thoughters are mighty glad to pay their material debts, too."

"And there's something else," said Ralph. "Mrs. McSwingle has promised to come up for a week."

"Oh! That's fine. And now I've got some good news for you, too. It's a letter from Dr. Bagle—you remember? The doctor for whom I used to work. Listen:

"In writing to you, I wish, first of all, to congratulate you on your husband's success of which, with your new address, I have just been able to learn, and my congratulation is entirely sincere, believe me, for I wish to apologize as completely as a man can for the shameful injury I did by 'queering' you in the matter of nursing. Believe me, this

is not the result of some light and fleeting fancy, but the expression of a well-thought-out and intense desire to make what (pitifully) small reparation is in my power, now that you no longer need any material help from me. I have been the rounds of the doctors and the hospitals where I once—miserable blind child that I was—where I once took care to speak of your ideas of nursing slightly.

"You wonder, no doubt, what has changed my opinion of you, and of your ideas. Well, Mrs. Katherine, I've eaten and digested the fruit of a tree planted by you. In other words, try though I did, I could not help thinking and thinking deeply about what you said of drugs versus natural methods and the get-well-attitude versus the stay-sick-and-comfortable-attitude. Of course, neither theory was entirely new to me in this age of spiritual revelations. But I'd always thought of both as the whimsies of cranks and not worth investigation. But when so practical, so well-balanced a person as I had always found you to be turned to them, the gods simply kept pounding away in my inner consciousness, 'There must be something in these things.' Then I found that the other advocates were *not* cranks, as I had been in the rut of supposing them to be. So I have eaten of the fruit and profited by it. Imagine then my sorrow at having so treated the sower of the seed.

"I am now trying to practise the new *healing*, and shall do so whether other M. D.'s may like it or not.

"Yours sincerely,

"James W. Bagle, M. D.

As Ralph and Katherine looked at each other after the reading of this letter there was in the eyes of each an ex-

pression of the most devout thankfulness. Ralph spoke first:

"I suppose you're human enough to be glad for an apology. But don't you find that's far less interesting than the doctor's learning truth?"

"Yes, that's much more interesting," mused Katherine. "Do you know, dear, I'm really glad he did show so much energy in 'queering' me. His doing that shows that he does have power and when it's turned in the *right* direction, it will make him so much the more valuable. Just as Paul's vigor in preaching Christianity was in proportion to his vigor in persecuting the Christians before his conversion. Oh, I'm glad, glad!"

"Glad, glad!" That was indeed the refrain of their new life, the life of the "full-grown kingdom"; the life which was to be that of the baby in the crib, whom Kate went over to kiss before she lifted her eyes to her husband and they stood there in the pleasant room in a communion of rejoicing, unselfish to the last fine degree. For they thought not only of having been able to pass through the perilous doors to the gardens of truth, but also of all those to whom they had been able to hand some of the cosmic master keys which had unlocked for *them* the difficult doors of the spirit.

"Ralph," said Katherine, "life has been good, hasn't it—even in the shadowed city streets."

"Yes," he laughed, full-throated. "And some day we'll try to conquer those New York streets—and hearts—again, and we'll do it, then. Now that we are beginning to know how to live, life is good, good!"

And, in their shared radiance of smiles, life was declared very good and very glad.

THE END.

In Between Limits.

THE INDEFINITENESS OF ALL KNOWLEDGE—NOTHING IS ACTUALLY KNOWN—INTERESTING PHYSICAL FACTS—IF SO LITTLE IS KNOWN OF THE PHYSICAL HOW MUCH LESS OF REALITIES IN THE SPIRITUAL.

By EDGAR LUCIEN LARKIN.



would get a number of others to measure, the more the better. Keep it up for a year or two and then find the grand average of all. We would feel sure that we knew the exact length of the bar.

But we would not. They have been trying for forty years to find the absolute length of a bar composed of platinum ninety, and of iridium ten per cent. It is in a fireproof vault in Paris. It is the standard meter adopted by eighteen nations as the unit of length. No human being knows its exact length, nor ever will, but this they now know that the mistakes made in measuring lie between one one-hundred millionth and one two hundred millionth part of one millimeter, and it requires 25.4 millimeters to make one inch in length.

Suppose that it is desired to find the length of a bar of metal with absolute precision. We would measure it many times with ever increasing accuracy, and take the mean or average. Fearing to confide in our own skill, we

Thus human skill in measuring length is within this limit.

That is, it was secured by means of measuring lengths of certain waves of red light. The length of an inch is known within limits of one seventy millionth and one eighty millionth part, and this degree of accuracy is reached in measuring the thickness of a spider's thread.

The diameter of the orbit of the earth is known within limits of one thirty-seventh and one fortieth thousand part. This means that the distance of certain stars have been measured with this degree of accuracy.

The weight of the graphite rubbed off the point of a pencil in making a fine mark one-fourth of an inch long is known also with like precision, and so is the quantity of air still left in a Crooke's vacuum tube after the work of man can go no farther in removing.

Time has been measured with as great precision. The time required for the image of a star to pass the diameter of a spider's thread has been found within such delicate limits. This implies that the length of a day—one rotation of the earth—is known with such extreme truthfulness.

But all our knowledge is within lim-

its; not one thing is known positively. A great branch of mathematics is based on this wonderful theory of limits. This astonishing fact has been found out: the higher and lower limits themselves are unknowable in the absolute. The word absolute itself has an unknowable meaning, for none is able to think what this word means. Even one, a unit, is beyond comprehension. Take one-half, one-fourth, one-eighth, one-sixteenth, one-thirty-sixth, one-sixty-fourth and lengthen this series out to a row of fractions a mile long. Add together and the sum will be one. Take a line one inch long, divide it in this series and soon the fractions will represent the diameter of a molecule, then of an atom, and finally of an electron. But mind is at present to think of any of these.

We are all creatures of probability. We say "it is probably so," "possibly true." Add one, two, three, four and so on miles together, and if we continue the work long enough the distances of the stars will be reached. But before this the mind loses its power of thought. Thus it is well known now that we are unable to think anything infinitely large or small. Man, so far in his scientific researches, has set within limits, diameters, lengths, weights, speeds, variations of heat, light, electricity, magnetism, gravitation, chemism, molar and molecular forces, and a few other entities. The reader will notice that all these are physical, relate to matter or properties of matter.

BUT WHAT OF LIFE AND MIND?

We believe that we know the length of the meter bar in Paris and another in Washington; when the fact is all we know is the two limits of error. That is, all we do know is the amount of our mistakes, for it is unknown whether the bar is too long or too short. Here we have a trace or clew of something tangible or two limits.

But no trace, hint, suggestion or clew to any fact whatever is in the possession of science regarding either life or mind. Here are two cases in nature where the doctrine of limits is useless. Positively limits relate to matter and motions, contraction, expansion, integration and disintegration and other activities, changes, mutations and evolution.

This astounding fact has been discovered: Mind cannot think of itself. Mind is unable to comprehend mind, and it is equally unable to think of life.

Thus here are two entities so completely beyond our powers that the familiar calculus of limits, this giant power of late mathematics now in daily use, cannot even "touch the hem of the garment" when it strives to find even an inferior limit to life, or any approach to any limit to mind. Nor of anything relating to mind.

For mind must remain unknowable so long as it cannot be thought of by thought. The reader may try to think of mind and always fail. One upon being asked if we possess any clew as to the nature of mind, would say "yes," no doubt. Then let the questioner ask for one, it would not be forthcoming.

Ultra-violet-light microscopic exploration of the exterior and interior of every element in the human brain is and has been unable to find one slight fact revealing the real nature of mind. Thought on this subject cuts off thought. It recoils upon itself.

Mental laboratory research has not detected a thing upon which even a tentative or trial hypothesis can be based.

Shall arduous study be abandoned as hopeless?

THE MIGHTY MIND WORLD.

Every form and plan of research so far made in biological, histological and

chemical laboratories upon life and mind sought them within animals and man. Always looking for both in organisms.

Is there no other place in the entire realm of nature where life and mind exist?

Physiology seeks to bridge over gaps, gulfs and chasms from lowest to highest. The continuity is said to exist without a break from minerals up through life to mind.

Be this as it may, the gulf between a stone and thought is inconceivably deep and wide. Mind is far and away above and superior to all entities in existence. It can tell the distances of the stars, weigh these giant suns, and compute the places of flying comets for coming years. Mind is indescribable in its sublimity and grandeur. This must be true if no writer can think of it.

Being unthinkable, let familiar words be applied. Let the word quantity be used. Then by far the highest entity in nature is least in quantity, being located in living animals only. The chief of the natural world is absurdly insignificant, for organisms are ephemeral, easily disintegrated and evanescent. Is it possible that all thought in the universe is inherent in the brains of animals including man? If the quantity is infinitesimal, then its power is immeasurable.

It requires mental power to weigh one thousand million colossal suns. This, of course, if it is possible to employ the words power, potency or force here. When all the hundreds of parts of a huge machine, an engine, a turbine or dynamo are made the process of putting together is called "assembling."

But a greater mechanism than these

combined, one requiring transcendent skill in assembling is that unspeakably wonderful entity, the human personality. It is an inexplicable congeries of separate parts, mentalisms, thoughts. Is personality coming to the front as never before? The constant stream of books coming up here for review, at once they are off the press, on the alluring subject of personality, indicates a worldwide interest.

Indeed! the analysis of personality is a greater than either astronomy or chemistry. A hundred machines can be made almost exactly alike. Not so with personalities. No two combinations of thoughts into two like persons have been discovered by mentalists. Far back in distant years they said: "Know thyself." This seems to be an impossibility now.

A HUGE COMET WITHIN THE SUNSET GLOW.

Comet A, 1910, wheeled around its perihelion, the nearest point to the sun, on January 17, with a terrific speed of more than three hundred miles per second. It was first seen south of the sun from Johannesburg, South Africa, on the 16th. It came north of the equator on the 26th. I first saw it just north of the sun on the 25th. It ranks with the giant comets of history, and dashed through the coronal streamers of the sun at the nearest point, 3,813,000 miles. At sunset, as seen from this peak, the mighty comet stood vertically at an altitude of twenty-five degrees. In the spectroscopic the well-known lines of metallic sodium are revealed in the glowing nucleus. The unheralded stranger gave us a short call, and is now rapidly receding from the solar system.

*Habit is a cable; we weave a thread of it every day,
and at last we cannot break it.—Horace Mann.*

Lessons in Constructive Science.

BRILLIANCY SELDOM HAS DIRECTION—ANOTHER PHASE OF THE AT-ONE-MENT—DESIRE IN ITS RELATION TO UNITY—THE OUTWARD AND THE INWARD WORLDS—MORE PRACTICAL HELPS.

By WALLACE D. WATTLES.

There is a constructive, or integrating principle in nature, and a destructive, or disintegrating principle.—Power applied through the constructive principle builds, forms and integrates; it draws atoms and forms together.—Power applied through the destructive principle dissolves and disintegrates; it disperses atoms and forms, and throws them apart.—To learn how to make every thought and action constructive, is to master the secret of all attainment.

LESSON VIII.

UNITY WITH THE THINGS YOU WANT.

Do not be misled by loose assertions concerning the power of desire to bring you what you want. Desire, in itself, has no power to bring you what you want; but desire has power to bring you to the point of thinking scientifically, and scientific thinking, coupled with right action will infallibly bring you and the object of your desires together.

Desire is an indication that you are capable of living more than you are now living; and when you desire some special thing it is an indication that the possession of that thing would enable you to live more. Desire is divine. There is a cosmic life which is all, and in all; and this life is forever advancing into fuller expression and more complete living. This life is in you, seeking to live more; and it is this Cosmic Life in you

which is the root of desire. “It is God that worketh in you to will and to do,” said Paul. God wants you to have things, because God, in you, wants to live by using those things. The more things you have, the more fully God can express himself through you. God is also in the things you want; so that they desire you as much as you desire them, and yet, all this desire will not bring them to you.

You do not receive the things you desire; you receive the things with which you mentally unite yourself. When you mentally unite yourself with a thing which you desire, you will receive that thing; and when you mentally unite yourself with a thing which you do not desire, you will receive that thing. When desirable things come into your life, it is because you have been in mental unity with them, and when undesirable things come, it is for the same reason.

When you desire a thing, what is your attitude toward it? You wish unity with it. You wish to own and use it; to be one with it. You want to form the closest possible union with it; to unite yourself with it outwardly, in the world of physical things. You do not want to be separated from it in any way; you

do not want anything interposed between you and that thing. The desire for a thing is the wish to be outwardly unified and identified with that thing. The thing is now separated from you; you want it to be united to you. That is desire.

The first step toward becoming united to a thing in the outward world is to become united to it in the inward world. If you will unite yourself with it internally, you will certainly come to be united with it externally; if you will unify yourself with it in mind, you will become unified with it in body. If you do not want to be separated from it in body, you must not permit yourself to be separated from it in thought. No matter how much you desire a thing, if you separate yourself from it in thought it will not come to you; and no matter how much you detest and dislike a thing, if you unite yourself to it in thought it will come to you and stay with you.

Here is a man who is living in an undesirable environment; and he wishes to better himself. He wants a fine home in a good neighborhood, but he says, "No, I never expect to get anything of the kind. My ancestors have lived for generations in just this kind of surroundings, and I suppose it is what I shall always have to do." What is he doing? He is forming a mental picture of his undesirable surroundings, and placing himself in the midst of them for all time to come. He makes a mental picture of himself as united to the things he does not want; and the power of thought is exerted to keep him among the things he does not want. What he should do is to picture himself living among the things he does want.

Here is a woman whose home is not as well furnished as she would like to have it; and her soul longs for better and

more beautiful things. But she says: "Well, these things are as good as my mother had, and as good as the common class of people have anywhere, and I never expect to be other than one of the common class." What is she doing? Uniting herself for life, in the inward world, to the things she does not want, and separating herself from the things she does want. She is not really uniting herself in mind to the common class of people; she is uniting herself to their usual circumstances. It is quite right to unite yourself in mind with the common class, for they are the very best class in mind and morals; but you do both them and yourself a wrong when you unite yourself to their circumstances. They ought to be in far better circumstances than they are, and you should unite them to those better circumstances in your mind. The common class do not have to get along with common things, only so long as they persist in uniting themselves in mind with the common things. When the "common class" learn to mentally unite themselves with the best things, there will soon be an end of common things; no more of them will be made.

The woman above described should picture the very finest home her imagination is able to paint, and she should mentally place herself within it. She should live in it in mind; and refuse to see herself as continuing in her present surroundings. In the world of mind, she should separate herself from what she has, and unite herself with what she wants. Her fixed thought should be of herself in the desired environment, and then her thought will be a fixed power, moving her toward that environment, and bringing it toward her. She should not do this as mere idle dreaming or castle-building; but firmly, purposefully and with faith. She should do

the very best she can where she is, while uniting herself in mind with what she wants. In a very short time she will find unexpected ways opening before her, along which she may advance toward the realization of desire. In order to get what you want in the physical world, hold yourself firmly united with it in the mental world. Possess and use it in mind, with purpose and faith, and you will soon possess it in body.

The same law applies to the pursuit of health. Here is a man who says: "My father and grandfather both died of a certain disease; it is in the family." What is he doing? Uniting himself in mind with that particular ailment, and in due time he cannot fail to manifest it in body. Here is one who says: "I am not of a very robust type." He is mentally uniting himself with physical weakness, and he can never be strong in body so long as he continues to do that. A man says: "I have to be careful what I eat," mentally uniting himself with indigestion. A woman says: "All our family died young," unconscious that in the internal world of cause she is unifying herself with premature death.

Understand that if you are mentally

unified with sickness, old age and death, no amount of desire or affirmation can make you well, young, or long-lived. To be healthy, you must be mentally in unity with health; to remain young, you must be mentally one with youth; and to live long, you must be mentally unified with life. Never see yourself as a sick person; never speak of yourself as a sick person; never think of yourself as a sick person, or as likely to become sick in the future. And never act like a sick person. Unite yourself, mentally, with health, for the present and for all time to come; look into the future and see yourself as a perfectly healthy and very strong person. Form a conception of yourself as a perfectly healthy person, and never hold any thought which is out of harmony with this conception. Be perfectly healthy in mind, and think the thoughts of a perfectly healthy person; then you will be mentally united with health and separated from disease, and the same will soon be manifested in your outer world. "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them."

The New Heaven.

By F. SYDNER CARTWELL.

Alluring shadows in deep hollows,
With the sunshine over the hills.
A song bird calls and a love bird follows
To the trees alive with trills.

The peace of God is softly wafted
From crest to crest of the heights.
And "God is love," is a motto grafted
By the stars on the still cool nights.

A-down the valleys the trees are vivid
With all shades that green can take
And human life, which is sometimes livid,
Grows sweeter for life's sweet sake.

The sea takes a deeper, darker blue
Its swells are as soft as the air
The music, far off, is a rhythm too,
Making human life a prayer.

Books, Books, Books!

THE PURPOSE OF BOOKS—A GUIDE FOR YOUR READING—AMERICAN POSSIBILITIES—AN INTERESTING ILLUSTRATION, SHOWING JUST WHO READ—HOW TO BECOME A READER OF BIG THINGS.

By S. JAY KAUFMAN.

To let another have one of your books will result in one of three things: He is your friend if the book pleased him; avoid him if it didn't; third, he will avoid you if he doesn't return it. Still 'tis better to have read and been avoided than never to have read at all. But in this day of book floods it is a depressing question that confronts us—"Just what shall I read?"

We have moods and want books to fit these hours. We want library-chair books; books to read on jaunts; books to mark and let "another" read; books to love. You remember Joseph Leon Gobelle said to the lady, "Books, my dear lady, books? Books are made to love, not to read!"

The book, therefore, that will cover the most of these wants is most nearly ideal, yet those alone are not enough. Montaigne tells us, "If I study it is for no other science than what teaches me to *know myself*, and how to live and die well." "To live and die well"—"to know myself"—there is much in such a purpose. And then again he says: "Let us not, therefore, read for amusement, as the children do; neither for information, as those who are avaricious for facts alone. No, let us read to live! And by so doing make ourselves an at-

mosphere of all great thoughts, a companionship of all the noblest minds."

Recently I faced the Boston library. It was luncheon hour and spring. I was wondering to just what use this glorious building would be put; whether the long haired Bostonian, the be-spectacled divinity student and the bookworm would form a procession picturesque. Surely I was disappointed. The procession was there, for in the cool recesses of the building a restful half hour of pleasurable profit might be spent. And it was picturesque, too, but the element of absurdity was missing. Instead, I saw people picturesque in their unnoticeableness. They were average people, people to whom in early youth, perhaps, advantages had been denied, but who realized that education not necessarily results from four years' living in a so-called temple of learning. They were people anxious to know what they might *become*. Those were my thoughts as I stood talking to the manager of a big Boston magazine, one of three persons, I, quite a stranger, met in front of this building.

Then I entered the most magnificent library in America. There were books to the right, books to the left, above, below, in front of me, behind me. I was

thinking of "The Light Brigade." Books, books, books! Excellently arranged, with charming people to aid you in your search, there were books which fifty years ago only the favored few might see, and even those had but a handful! Here anyone who would, might come and read his fill. What an opportunity! In the inner court I fell to considering what the worth of books really is. For what is reading intended? What should one read? Visions came of the lists educators had recently compiled; and then another list of what I fancied I would *enjoy* reading, and a miserable discontent followed. I asked myself whether it mattered, if I could not read all and a happy solution came. What books a person should read was an *individual* matter. That was my thought. And the more I think of it, the more this seems right—read the books that will develop *you*.

So this is my thought: Books are to bring about development. Character development and intellectual development. Marlowe somewhere says, "Character is higher than intellect." The books, then, which develop character are most worthy.

In the pursuit of the development of character it does not follow that to procure a wondrous character one must

read wondrous works. On the contrary one should ask oneself, "Where am I?" And then, "Where do I want to go?" The first tells you whether you are prepared to read Heackel and the second whether Heackel is what you really need.

And if Heackel is your standard and you would work up to him, get a less ambitious work that will incidentally begin your material development. Read it in a concepitive mood. You want health, happiness, wealth and prosperity? Do you think history, literature, art and music in themselves will bring your wants? Will a daily gorging of romances build power and strength? Read then those things which are real examples of things you want. Read the experiences of others. People who have lived and loved and done—who have been. Follow their advice only in so far as it takes you onward. But by all means use them as a beginning. Take from these the cream and with the churn of good old common sense you'll make butter that will be an impetus to keep the bread box filled. The mish mush that tickles for the moment and causes you to laugh at your own absurdity after they have been read is not for you. Read the real, the true—they are life and what, pray tell me, is more genuinely romantic than reality, more genuinely sentimental than life.

The Pleasant Time.

BY IRVEN.

There is no time like the Pleasant—
And we oftener could make
A glad magic for the present,
For a loved one's sake.

There is no time like the Pleasant;
And on earthly burdened roads
We could shun the most unpleasant,—
Worry's useless loads.

There is no time like the Pleasant,
Make for Joy a lasting shrine,
Crown her brows with star-like crescent
That she widely shine.

The Way of the Lord.

THE WAY OF THE SPIRIT THE ONLY RIGHT WAY—WORLDLINESS BLINDS US TO THE VOICE OF GOD—EXPERIENCE A HARD TEACHER, BUT PREPARES THE WAY FOR COMING OF THE CHRIST-IDEA INTO OUR LIVES—BY YIELDING TO GOD'S WILL WE FIND RIGHT DESIRES FULFILLED—AFFLICTIONS THAT PUT US IN ACCORD WITH THE SPIRIT.

By FLORENCE WILLARD DAY.

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

There is but *one right way* and that is the way of the Spirit. "Wait on the Lord and keep His way, and He shall exalt thee to inherit the land." The steps of a good man are ordered by the Lord; and he delighteth in His "*way*." "The law of his God is in his heart, none of His steps shall slide." Christ said, "I am the way," and so the Christ is ever speaking, "This is the way, walk ye in it."

We fail to recognize the voice of the Spirit within our own hearts, which is ever seeking to guide us in the right way, because of worldly-mindedness; that is, the attention is so taken up with external matters that the soul is unaware of the inner voice, does not hear the word, and thus misses the message which would guide it aright.

The good man spoken of by the Psalmist, whose steps are ordered by the Lord, is the one who does recognize the voice of his God, the Christ within, and walks in the way which He points out; therefore, no evil *can* befall him. None need ever go astray when such a sure guide is at hand to direct him if he will only listen and be guided by it. Disobe-

dience to its guidance, when it is heard, is the sin against the Holy Spirit, which cannot be forgiven. That is, if one goes against it by not obeying its leading, the consequences, which might have been avoided through following its direction, will surely follow, and must be endured until the experience is finished and the lesson learned.

Experience is a hard teacher, but it is the only way we can get our lessons, until we finally find the way, which will lead us into freedom. When Christ *the way* has been found, there need be no hard experiences, forever after, for the law of Christ frees from the law of sin and death. In other words, the law of cause and effect, or Karma, has no influence upon such an one, for he has come under the operation of a higher law, the law of righteousness which is God's way, and, therefore, there can be nothing to re-act upon him. He no longer dwells in consciousness in the realm of the relative where good and evil act and react, but is one with the Omnipresent Good where all is peace and harmony.

"Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." How are we to commit our way unto the Lord except by giving up

our own way and *letting* His will be done? We all *really* want the right to be done in every case, whether we think so or not, and when we say, "Thy will be done," "show me Thy way," we mean that we truly do wish the right thing to be done in the matter, regardless of our personal inclination, for we instinctively know that no real happiness or lasting satisfaction can result from having our way if in opposition to the will of God and His way of righteousness.

In yielding the personal will to the Spirit, whenever there is any doubt concerning the matter, and affirming that we desire only the right thing to be done, we find eventually that the results are as we would want them to be, and will then be very glad that we committed our way to the Lord instead of insisting upon having our own way and acting according to our inclinations, if in opposition to the higher promptings.

Through conformity to the Divine Will and Way, the personal will becomes one with the Divine and acts with it instead of against it. Thus all opposition ceases and the conflicting forces become united in one powerful stream for the accomplishment of the greater good which will manifest in accordance with the law of righteousness, "The Way of the Lord."

The following affirmations will help us to surrender *our* way and will, and thus find the *true* way which leads to salvation:

AFFIRMATIONS.

There is but one right way, and that is the way of the Spirit.

We individually desire that way to be done, regardless of personal inclinations.

That way will be done, and we conform to it and thus go *with* the law of God instead of against it.

All things work together for good to them who love God and go with Him in His way of righteousness. We let His way guide us and His will be done. We

give up our separate, personal wills and inclinations in order that we may enter into harmony with Him and learn His way, the only one and right way.

I let Spirit manifest in Its own way, knowing Its way to be just and right and working for my good and the good of all.

I do not try to control Spirit in me nor in the world.

Spirit and I are one in all Its ways, therefore, we are working together in one way, and there can be no opposition.

I recognize Spirit and Its perfect expression only, in me and my affairs.

I recognize Spirit and Its perfect expression only in the world.

Spirit is all, and Spirit will work in just the right way through all.

I go with and through things and not against them.

Christ expresses in just the right way through me, therefore there are no mistakes and nothing has to be changed.

I do not need to have painful or unhappy experiences of any kind, for Christ has come to my consciousness and the law of Christ has freed me from the law of the carnal mind through which come all those experiences.

I do not *need* to have hard experiences to further my spiritual development, but so long as I believe so I will have them, for by so believing I make a law unto myself which will cause my life forces to work to that end.

I refuse to make such a law, and so the law of Christ, the truth, produces only good and beautiful experiences for me. My forces are concentrated and all working together for good, when I refuse to have any but the good.

There is but one Life, one Law, one Way, and I AM is that Way.

I am eternally fixed in Being, the fountain and source of All Good, and nothing but good can come to me or proceed from me.

So let it be forevermore.



Views

and Reviews

By
William E. Towne.

A Parting of Ways.

In *The Morning Oregonian*, Portland, Ore., there was recently published a cartoon which represents in a nutshell a new parting of the ways at which we as a nation have arrived. The cut depicts an American periodical labeled, "Muck Raker Magazine." The face of the magazine is lettered as follows: "Nine-Tenths Advertising, One-Tenth Sedition." Uncle Sam stands before the magazine, looking down upon it with a meditative eye and soliloquizing: "'Tain't wuth while taxing myself to circulate you."

This cartoon was obviously aimed at such magazines as *Everybody's*, *The American*, *The Cosmopolitan*, *The World's Work*, *Collier's Weekly*, and a score of other less prominent publications which have been vigorously denouncing political dishonesty, and which have declared for the rights of the people instead of supporting the universal game of grab which is being played by many of the large corporations.

The United States, as happens to all other new countries, has arrived at the point where the people are obliged to decide whether they are to be the servants of privilege, or whether equality of opportunity is to be something more than a pleasing generality.

The founders of the Republic, who were far-sighted beyond the age in which they lived, wove into the Constitution this unqualified declaration: "*Congress shall make no law abridging the freedom of speech or of the press.*" This provision has stood like a wall between the press and those who would curtail its power. The people have no more powerful weapon against political and commercial corruption in high places than publicity.

It looks very much as if the recent attempt to raise the postage rate on second-class matter was an indirect attempt to evade the above provision in the Constitution. It would seem as if "The Interests" were seeking in this way to gradually curb the power of the press.

Everyone who believes that our national resources should be conserved for the greatest benefit to *all* the people instead of being turned over for a nominal price, or no price at all, to the big corporations, everyone who is opposed to political corruption and who desires to see the country freed from the burden which such corruption has imposed, should make it his duty to give attention to any and every bill which may be introduced into Congress tending in any way to curtail the influence and ef-

Views and Reviews By WILLIAM E. TOWNE

feffectiveness of newspaper and magazine publicity, and through his Congressman record his determined and serious objection to any such legislation.

The Oregonian cartoon expresses in concrete form a sentiment of discrimination against certain publications. This sentiment is growing daily among the people who support "The Interests." This sentiment says in effect: "We own the country. It is no one's business how we run things. Those publications which criticize our methods, and perchance relate some unsavory truths regarding them, should be denied the privileges of the mails."

The proposed increase in the postage upon magazines is a far more important matter than would appear upon the face of it. It is really the first step in the direction of a close monopoly of the influence and political power of the press.

A Tale of Arcadia.

From the days of "The Girl From Paris," to the present "Merry Widow" nothing has appeared in the musical comedy line that is more truly entertaining than "The Arcadians," now playing at the Liberty Theater, New York. "The Arcadians" is a musical comedy which is really musical. The scenery is elaborate and decidedly real in appearance. The players are efficient and the chorus exceptionally pretty.

"The Arcadians" tells the story of James Smith, alias Simplicitas, who got lost on an airship trip and finally brought up in the land of Arcadia. He found the people simple-minded, healthy, happy and with no knowledge of deceit or untruth. When they catch Mr. Smith

telling fibs they dip him in the "well of truth." The effect is rather surprising. He comes out a full fledged Arcadian, youthful, sprightly and presumably truthful.

He returns to London in his airship, taking with him two Arcadian girls. His own wife does not recognize him, and divers and sundry complications of the comic opera brand forthwith begin. Everything goes well until Simplicitas falls from grace by telling an untruth, and at the same time falls into a conveniently located London well. This time the results are exactly contrary to those which followed his first bath in the waters of truth. He is turned back to plain James Smith, an inferior looking, everyday Johnny Bull with sideburns.

Thus endeth the tale.

"Just A Wife."

"Just A Wife" is another one of those new after-marriage plays. David Belasco is responsible for its presentation at his beautiful Broadway theater. The Belasco theatres, by the way, are unique in every respect. They give one somewhat the impression of an oriental temple. All the draperies are oriental in color and texture. The lights are subdued and every detail of the decorations blends into a harmonious completeness.

No orchestra ever distracts the mind in a Belasco theater. When it is time for the curtain to rise, a silvery chime is all the announcement that is made. The house grows dark, and simultaneously a soft light begins to glow at the foot of the curtain, like the coming of dawn on a pleasant morning.

Views and Reviews By WILLIAM E. TOWNE

The play of "Just a Wife" is built around a peculiar woman. The one thing which this woman desires is to make a success of being a wife. The first four or five years of her married life are apparently wasted. Then, by her tact and patience and tolerance, and the assistance of her brother's friend, she succeeds in implanting in her husband's mind the germ of an idea that home and love are worth more than money, and that they are not to be sacrificed for money.

The play brings out strongly the thought that the first unhappy years of this woman's married life developed and strengthened her character to the point where she was finally able to meet a very difficult situation, and at least partly win her husband. It also brings out the idea that our enemies are seldom altogether to blame for those acts which seem to work to our great injury. There are two sides to every question. In some way we usually make connections with all the so-called evil that comes to us. We share the responsibility for it.

* * * Two nice eighty year old ladies, twins, from Connecticut, were among those who shook hands with Roosevelt, in Egypt the other day. They were traveling around for amusement and finding it. Age is not so much a matter of years as it is an attitude of mind. The mind that does not shut itself away from life is the one that progresses and keeps the body young.

* * * There are two desirable methods of investment open to anyone

who has a few hundred dollars. One is real estate in his own city or state. If you doubt your own judgment, select an honest, reliable real estate man whom you know personally and get his advice. Any growing city presents many favorable opportunities for investment. Another good means of investment is through a reliable mortgage company. There are several such, operating mainly in the Middle West and South, who look carefully after their clients' interests, pay a fair rate of interest and are as safe as a bank. Ask the cashier of your bank for advice regarding this kind of an investment.

* * * Mr. Ballinger would help out the poor starving trusts by giving them some public coal lands at a merely nominal price. The United States has enough coal and to spare, he reasons, so why shouldn't these worthy trusts have a little. The question for us to decide is this: Who needs this enormous wealth which lies in Alaska coal lands the most—the trusts or the people?

* * * The Republican party is getting into about the same condition the Irishman was in after falling from a six-story building at Providence, R. I. It seems he had got up before daylight, that morning, the days being short, and in the hurry of dressing pulled on his pants hind side before, and never noticed the difference. As he lay unconscious after his fall a fellow workman hastened to the spot and gravely looked him over. "Is he dead, Pat?" asked a passerby. "No, sor, he ain't dead, but he's got a dom bad twisht," was the reply.

Marital Sea Sickness and Salome.

A NEW PLAY WITH A REMARKABLE THEME—THE STORY OF "MID-CHANNEL"—HOW A LITTLE PATIENCE WILL WARD OFF MARITAL UNREST—SALOME AN OPERA WITHOUT SOLOS—MARY GARDEN'S VOGUE.

By ELIZABETH TOWNE.

MID-CHANNEL.

I wonder why plays run in shoals. Last winter nearly all the new plays dealt with suggestion and the new thought idea. The first plays of last fall were on the same line, but the plays that came later are all on the sex question, how to be happy though married, etc. We had seen Maud Adams in "What Every Woman Knows" and Marie Tempest in "Penelope." In New York we saw "Mid-Channel" and "Just a Wife," by Eugene Walter. All on the same line.

I wonder if the playwrights are carried along on a cosmic wave, impelled by the same urge, each working it out according to the peculiar wiggles of his cortex.

"Mid-Channel" is the latest play by Sir Arthur Pinero. And Frohman presents it, at his Empire Theater, with Ethel Barrymore in the leading role. Miss Barrymore, by the way, is Mrs. Colt, and she is likewise newly a mamma. In "Mid-Channel" she is apparently herself, just as she would be in every day life, if situated as the play depicts. She is as much at home on the stage as you and I are in our living room, as apparently unconscious of anybody looking on. "Mid-Channel" is well cast, and the whole play worked out in finest detail, so that the lesson presented is absolutely convincing.

Ethel Barrymore appears as Zoe Blundell, an ordinary every day nice little society lady, who is "neglected" by her hard-headed millionaire husband, whose vocation is making millions. He has no avocation. There is a peacemaker called Peter, through whom is brought out many of the new thought ideas in regard to marriage and human nature. He points the moral and adorns the tale every time, and

does it artistically. There are two or three exceedingly realistic family jars during the play. Zoe has no children, nothing to do but coddle her feelings, and she does it to the limit. There are more tears than any sensible woman sheds before her husband—or sheds at all.

There is a young man who hangs around Zoe because he has nothing better to do. Everybody is too rich and idle. There is a girl who loves Lennie, but Zoe holds him—simply because she is determined to have somehow the admiration and coddling that her husband is too busy to give her.

Lennie and Zoe are both "a good sort." That is, they are sweet, kind people full of good impulses and intentions, who depend upon the corsets of right circumstances to keep them in shape. Given poor circumstance-stays, they will slump into any sort of vice.

Peter, the peacemaker, tries to make Blundell see that his wife needs courting to keep her straight, but he won't see the point. Too much trouble, and sensible middle aged folks don't court.

There is a furious quarrel, Blundell calls for his grip and goes to the hotel to sleep. Zoe leaves, and tours Europe. Lennie follows. Of course it isn't her fault that Lennie follows, she cannot help it. She has told him repeatedly that he mustn't do it. Of course it isn't *her* fault that he follows—it is little birds that keep him posted as to her whereabouts. Zoe fools herself as you and I do, by locking the front gate, and leaving the side door carefully open. It is the man's fault if he comes in the side door.

Blundell, rich and reckless, flaunts a mistress. Zoe hears of it, and ceases to resist

Lennie. The inevitable happens. They are all tarred with the same stick.

Peter, the peacemaker, tries to bring the couple together again, because he knows that in spite of everything Zoe and Blundell are in love with each other at heart. Blundell frets about her, and she frets about him. Zoe turns off Lennie, and a meeting is arranged for husband and wife. Blundell acknowledges how many kinds of a fool he has been, and begs her pardon, is forgiven, and they arrange to live together again. Zoe carefully refrains from telling him of her misdeeds, but they crop out. He worms it out of her. Then she begs to be forgiven even as she has forgiven. But it is too late—he says the cases are *entirely* different! He can't forgive such a thing in her—no man would! It is *different*—he says.

So Zoe wants Lennie again, and goes to his apartment—where she finds him and an old sweetheart of his taking lunch together, chaperoned by her mother. After their departure Zoe tells Lennie what she came for, that Blundell has thrown her off, and she has come back. But it is too late! Lennie is engaged to be married to the old sweetheart!

At this juncture, the husband and Peter, the peacemaker, arrive. Zoe hides in Lennie's bedroom, which opens onto the big verandah that overhangs the cliff. They came to compel Lennie to marry Zoe after she has secured her divorce, as planned by the magnanimous Blundell. Lennie says he will marry her if she will have him, but he knows she will not. He tells Blundell that he has come to the conclusion that Zoe is a much abused woman. He has loved her for a number of years, and he knows she is sweet and good, but that she has been driven to ruin by two men—himself and *her husband, and they both ought to be hanged for it!*

Zoe is finally called to come out from the room, and say whether she will marry Lennie or not. She cannot be found. In a moment comes a servant from the left who cries that a terrible accident has happened. Zoe has thrown herself over the cliff. The curtain falls.

Mid-Channel gets its name from the reference made to a place between Calais and Dover, where careless navigation means wreck and the roughness makes everybody sick. Peter says there is a mid-channel in every married life. Zoe says if they had only had children they would have passed over all right.

The play emphasizes and illustrates by anti-

thesis Wallace D. Wattles' "Marital Unrest: a New Remedy," published in *Nautilus* some time ago.

MARY GARDEN AS SALOME.

I have wondered why people rave over Mary Garden as Salome. Now I know, having seen Salome at the Manhattan Opera House. Mary Garden raves. Herod raves. The queen raves. The four Jews all rave at once. The Nazarenes rave. The young Syrian raves. Everybody raves but John the Baptist.

Salome is a musical spectacle-drama without a song in it, without a single aria, duet, trio, quartet, or sextette. Nobody but Salome sings more than a dozen words at a time, and only once in a while do two or more voices chime in together. The opera is made up of little tunes of a dozen words in length, and endless recitatives. Salome does three-quarters of the whole opera, which consists of one act that began at a quarter to nine, and ended at half past ten.

And yet in spite of all this, the opera is very entertaining. The stage setting and the lights are beautiful, the entrance to Herod's temple to the left, the great stone walls and gates to the right, the big stone cistern in the center, and Jerusalem in the distance, all shining in bright moonlight.

It is evening. Guards are discovered about the great cistern, Herod's page on the stairs. After a bit Salome comes out, wrapped in gorgeous gold and white, which is soon thrown aside, revealing her barefooted in a scanty short skirt of silver and white held up by a silver suspender over one shoulder. She has titian hair, straight and glossy, cut round across the front, bound round with a single band.

Salome has deserted Herod's banquet. She doesn't like him to look at her "with his mole's eyes under his shaking lids." Herod is married to her mother.

Salome's attention is attracted to the cistern, and she finds out that they have John the Baptist confined therein; whereupon she must see him immediately. Everybody expostulates, Salome commands. The bars are slowly withdrawn to shivery music by the orchestra. Up, up mounts Iokanaan, the Prophet, as he is called. Slowly he rises, a large man, with black hair and beard, a scanty fur garment, and skin altogether too white to match the life of a man running wild in a hair cloth shirt.

Then begin Salome's endless recitatives.

She is attracted by Iokanaan's white skin, and she wants to touch it. He commands her away. Then she hates his white skin. About this time the captain of the guard who is in love with Salome, runs his sword into his heart and falls on the ground in front of the steps. Nobody pays the slightest attention to him.

Then Salome says it is Iokanaan's hair she wants to touch, and her fingers writhe and twist within an inch or two of his hair. He doesn't move, but commands away the villainous young daughter of Babylon. Then she hates his hair; his lips are red, she must kiss his lips. More commanding on John's part. Then Salome declares she *will* kiss his lips; but for the present, back to the dungeon.

With stately tread, he descends again, the grating closes down, the bars run through laboriously, every move creaked and groaned musically by the orchestra. Salome sulks on a big stone bench by the gates.

Herod comes out on the front porch to enjoy the moonlight and dumpy little Herodius trots along beside him. About a hundred courtiers come streaming after with the thrones and rolls of carpet, and all sorts of things to make the front porch look picturesque and proper.

Herod raves around and up and down, and slips in the blood of the young captain of the guard, whereupon he is much surprised that anybody has been killed; he says he has given no orders to have anybody killed! Somebody timidly assures him that the man killed himself, whereupon he is hustled to the dump.

Herod wears a long red wrap with much gold embroidery, and he rants up and down the steps and round about like a shrewish old woman, but finally gets settled on his throne, Herodias beside him. He spies Salome sulking on the bench. He is going to have her dance. She won't. He says she must. He begs, and finally offers her anything she wants, to the half of his kingdom. She agrees, and demands that he swear to give her whatever she asks after she has danced. He swears. Six maids circle about Salome, and remove her silver robe, leaving her enveloped in the seven scanty veils from which the dance takes its name.

Salome's dance is pretty and fantastic, and she throws one veil after another at Herod until she has but one left. I see no reason why anybody should call the dance indecent,

unless he sees through that kind of glasses. Possibly it has been censored. At any rate, it is charming, and accords well with the beautiful spectacle.

The maidens cluster about her again and replace the silver garment. The Salome makes her demand for the head of Iokanaan on a charger. After much expostulation the headsman is given the order, and with a silver charger as large as a wash bowl, and a sword about six inches wide and three feet long, he descends into the cistern, to the musical and graphic scrapings and groanings of the orchestra. Salome crawls to the edge of the pit and looks down, and as she watches the orchestra makes all the sounds necessary in preparing the gift she has demanded.

Up comes the silver charger and Salome seizes it. Her recitative of triumph turns quickly into mourning. She kisses the lips as she has sworn, but their taste is bitter and cold. She is sorry, and she is scared too, because Herod and Herodias and everybody else has insisted that some great calamity will come if the prophet is destroyed.

At last she falls exhausted on the ground, her arms across the charger. Everybody has deserted Herod on the front porch, and he is ready to run. The guards stand motionless in their places. Herod is worse scared than Salome. Half way up the steps that lead to the tower he gives the command to kill Salome, and flees. He has appeased the powers that be, the guards spring together over the motionless Salome, their spears descend, their shields fall upon her, and the great red velvet curtains come together over the scene.

Richard Strauss wrote the music for Salome, and Oscar Wilde the words. A Maud Allan would feel the entire drama from the music alone, which is magnificently interpreted by the Metropolitan Orchestra. Mary Garden is a beautiful young woman, with a well trained and musical voice. But her chief charm is her acting. She is the Sarah Bernhardt of opera, and I imagine "Salome" gives her better scope for her powers than any other opera. Dalmores sang that night, and there were several other good voices, but Salome is the show, and all other singers must win their laurels in something besides this musical drama of Richard Strauss'.

Let us cultivate silence. All that we can save in noise we gain in power.—Charles Wagner.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing, herein many bright thoughts from our readers, each over the name of the writer, unless a *nom de plume* is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send *THE NAUTILUS* for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 245.

Put your mind on all that is good and noble, make your heart a shrine of purity. Give your life to humanity, and let your soul shine through your every day work. Make it a rule not to leave one day go without saying, "I love humanity." Make it a rule to be a helper even in an humble way. Let this be your altar of love to humanity.—MAZIE.

Success Letter No. 246.

If you would realize success your best plan is to use a lot of stick-to-it-iveness. Don't get discouraged, and don't try too many ways, thinking one of them will surely win, for that is too much like the proverbial "rolling stone." If you want to succeed in any certain line just keep pegging at that particular line. Concentrate on that particular line, and when you see that that one thing is really accomplished, you will find you have gained encouragement to go on to something else. Keep saying these verses and try it.

*Keep on lookin' for the bright, bright skies;
Keep on hopin' that the sun'll rise;
Keep on singin' when the whole world sighs,
An' you'll git there in the mornin'!*

No. 2.

*Keep on ploughin' when you've missed the crops;
Keep on dancin' when the fiddle stops;
Keep on faithful till the curtain drops,
An' you'll git there in the mornin'!*

—AUNT BETSY, New Haven, Conn.

Success Letter No. 247.

Success is subtle; it has unlimited scope and various phases, and enters into everything we do, think and say. Then, it must apply to *all* things, and it forms a part of every whole, be it spiritual or material. This fact impressed me as I stood in a street car, near the rear seat, which was occupied by a young man smoking a cigar. His apparent disregard for the comfort of those about him awakened a feeling of compassion for the unselfishness that lay dormant and unawakened in his soul, and I began a silent petition to the Christ-love within him, that it might find consciousness and expression. Just a few minutes of this fervent silent appeal to God to awaken his soul, and his natural manhood welled up to the surface. With a quick glance at the women standing about him, the cigar was removed and held in his hand. Was this not an evidence of success? This incident of my successful effort in helping this young man to bring to life the unselfishness that lies within us all, proved to me that God smiles upon all earnest effort we may use to help those with whom we come in contact,—spiritually as well as materially.—ANNA GRIFFITH.

Success Letter No. 248.

She was, as a girl, quite a belle, because of her good humor, wit, sympathy, and kindness of heart.

Of the many suitors she chose one because she considered him pure and noble.

His business, their home, everything, was lost by fire. There was no clamor, loud outcry. He went to work on a \$50 per month salary and she kept the little home of two rooms beautifully neat and sweet. Her cheeriness, friendliness, sincerity caused many friends to claim them. She was loyal to her church, to neighbor.

They were frugal, economical, yet always ready to help the needy; always kind, frank, friendly.

Her father lost his means in some accident and hers was the hand that made the plan

and way for the education, social outlet, and business career of the five younger sisters and brothers. Since the father's going away, her tact, judgment, common sense, has naturally made her counsellor.

Though now her husband is one of the foremost business men of the city, she still holds her home among the commercial streets that its doors may be accessible to the church nearby, her husband's business be close, and that the many homeless girls and boys of a great city may have a hearthstone and the comfort of a word of cheer.

She has never been afraid to voice and fight for what is right.

She is active in every phase of church work.

She cooks, sews, sweeps, does whatever should be done.

She sends her help to the park, on a picnic, or on a vacation if need be. Their welfare is hers; she is interested in their families, their friends, church, clothes, their desires.

She takes them with her to hear a prominent lecturer, or gives them a guitar or organ.

She gives the little nieces and nephews penny parties, or compliments the new dress or pats the pet kitten.

She lives for others not self.

She speaks, nor thinks, evil of no one.

She is calm, confident, collected.

She does what she can, frets not because of the undone.

She works with her hands as well as mind and heart.

She considers first the will of her Heavenly Father. She never gives up doing what she considers a good for one she loves, a friend, a foe (if there be foes), her city, state, country or a cause.—S. E. S., Nashville, Tenn.

Success Letter No. 249.

Three things seem to be absolutely necessary to insure success. First, find your work. Second, be yourself. Third, be an optimist. First, *Find your work.* We notice men and women all about us, willing, capable, educated, making a failure of life because they haven't found the right place in God's great plan of work. Some get infatuated with the name and allow that to draw them into a vocation for which they are dreadfully unsuited. I once heard a minister tell of his choosing to be a doctor in his young air-castle days, just for the reason that he wanted to have a fine carriage and a beautiful span of steeds and go dashing down the avenue and have people look on with awe

and say: "There goes Dr. B." Whether he was fitted for the work never occurred to him. Too many decide on a career they think will give them name and fame.

To every person is given talent, some twenty, some sixty and some a hundred fold, but that talent cannot multiply unless nurtured in right environment. No difference how much the white robe and red cross of the trained nurse attracts, or the life of a general inspires, if that is *not your work* you will never get beyond the first round of the success ladder. Do not spoil a fine carpenter to make a poor artist, or an excellent home keeper to make a dry speaker on woman suffrage. *Find your work.* You have a place no other can fill as well as you.

Second. *Be yourself.* No one ever carried off the palm by appearing to be *someone else.* Just because Mr. A. is a great business man conducting it in Mr. A.'s way, does not follow that you would cover yourself with glory walking in his footsteps. I know two lovely girls who endeavored to ape a woman of faultless character. As a result they became stiff, unnatural, sensitive, self-conscious beings, making an impression entirely unlike their faultless pattern, and spoiling their otherwise successful lives for the time. If you are a preacher, preach your own sermons. Don't get them from the library, but from nature, and the lives of those about you, and give them out fresh and original as *your own.* Feel that your way is the best for you. Be the master of the situation and of *yourself.*

Third. *Be Optimistic.* Go at your work in a happy, interested manner and *expect success.* Feeling thus, hope and good cheer will shine out of your soul windows, the eyes, and you will see only the things beneficial to your work. Your whole face will speak success. Work as though you never had a failure and never *expect to have.* *Feel success, look success, talk success.*

Meet these three conditions of finding, being, feeling and *fail you cannot.*—LAURA M. HAWKS, Grand Rapids.

THE PRIZE WINNER for the best success letter in the April *Nautilus* is H. B., Riverside, Calif., whose letter No. 242 is awarded the prize. H. B. may secure the two subscriptions by giving us the addresses to where H. B. desires them sent.

Every mail brings a few letters. Wish we could start a correspondence plan of sending these letters out to *Nautilus* folks. They are fine reading!



"Oh, wad some power the giftie gie us
To see ourselv's as ither's see us!
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 100 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

ELIZABETH TOWNE.

A. E. F.—There is a good little book by Newton on "Pre-natal Culture," the price of which is 25c. Then there are some chapters on that subject in "Tokology" by Alice B. Stockham, M. D., the price of which is \$2.75. And there is a little 10c book, called "Maternity Treatments" gotten out by the Unity Tract Society. These are the only books I can think of now, and I hope they will give you all the information desired.

P. T. T.—I don't think anything is gained by remaining in ignorance. Neither do I think it is well to spend any unnecessary time in reading about evils. Just now there happens to be a great to do about the white slave traffic, wherefore it might be well to read some book on the subject and get a fair idea of it. But don't spend any more energy nor time on it than you are obliged to, unless you happen to be somebody who is in a position to help put down such evils.

H. W.—I "figure out a thirty-six hour fast" by eating a meal at twelve o'clock and nothing more till six o'clock next day. Of course, you can arrange your meals in a different way and make it forty-two hours if you wish, or you can take twenty-four hour fasts at first. After a little practice in short fasts you will feel better and brighter when fasting than when not fasting. Don't try any strenuous stunts in this line—observe moderation. Short fasts and regularly repeated until you feel no ill results. It is well to take a special day each week for your fast, and keep it up until you can fast with pleasure and profit. After that you can take longer fasts, repeated less often, if you wish.

J. B. D.—In taking breathing exercises always expand the lungs outward and downward as you inhale, and when you exhale let the contraction begin at the bottom of the lungs. The abdomen and all the side walls

should expand when you inhale and contract as you exhale. Breathe through the nostrils, never with the mouth open, unless in some special exercises where you are directed to exhale through the mouth. Always inhale deliberately, not attempting to fill the lungs too full, hold the breath easily a moment, then take pains to exhale as slowly as you inhale. Practice this faithfully. It does a lot of good that you will not fully realize until you have practiced breathing exercises for months and years. "Second wind" and "good wind" all depend on correct breathing, long practiced. These things mean health and correct functioning of the bodily organs. Practice! And speak to yourself and the world *Peace and Love* with every breathing exercise.

J. B.—You will find several different treatments for the liquor habit in back numbers of *The Nautilus*, some in the editorial department, some in "Little Visits," and some in "Family Counsel." All inside of a year. Look over your back numbers. There are plenty of ways there for all kinds of people who really want to get rid of the drink habit. You cannot do much with persons who don't want to get rid of it. * * * Why not try canvassing for magazine subscriptions, or selling goods? This would get you out into the open air, and help a lot. After a time you could go back to the sewing again if you wished. In the meantime, practice full breathing exercises several times every day, and get out for a walk or a little visit every single day. This will help you to cut out the worry, make the most of your opportunities, and progress into something better. Here's all the courage in the world, and health, happiness and success to you.

OLD SUBSCRIBER.—There must be plenty of good in your daughter, nevertheless! Any girl who will work all day and then wipe the dishes for her mother, is a good girl at heart. And your daughter does more than that! It looks to me as if you are one of those who "throw pearls before swine." It takes two to make a quarrel, and it must be that you do some of it yourself, or your daughter couldn't have the chance. And anyway, her contradictions cannot hurt you, unless you take them into your mind and fret over them. She is an individual, and she must live her own life as

she chooses, and she must learn the lessons that come to her. You cannot compel her to stop contradicting you, but you can give her always the soft answer that turns away wrath. *You can so live new thought that she will love you and imitate you.* All you can do for her is to set her a beautiful example and love her and praise her and appreciate her. As it is, she is very conscious of your fault-finding, and that makes her impatient. Praise her, appreciate her! Make much of every good thing she does. Anybody will do twice as much for appreciation as for fault-finding—you know that to begin with, don't you? Set yourself to command your own tongue and your own thoughts, and leave her absolutely free to live her own life as she can. Like mother, like daughter. If you want her to improve you must set the example, and you can! Here's health, happiness and success to you.

F. H.—See that she gets hold of that little book, "How to Train Parents and Children," and see that he gets hold of it. You are evidently all on the right track, and waking up to the possibilities of mind. Use your own thought power in speaking *peace* in that family. Speak out loud when you get a chance, but never push your ideas. Opportunities will come, when you can say the right word in the right place. Look for the opportunities, and make the best use of them. It is certainly *wicked* for a man to tease his baby until she cries. Of course, he has no idea of the harm he is doing. Every mental shock, every fear, unsettles a child's nerves and lays the foundation for much trouble later. To use the rod is to spoil the child, and every slap and every scolding helps in the spoiling. The child is not nervous because his father is; he is nervous because of his father's treatment of him now. Baby nerves *must* have peace and love to grow in. And the "relations who are all talking of the state of affairs" are helping things right along! Don't you know that thinking about things merely feeds them? Use your thought in denying these things, and denying their power over the child. Use your thought in affirming peace and love in the family. Already the thought of peace and love is working—help it along by affirmation. I think I would give the father a good talking to—any man deserves it who will tease a baby until she screams when he comes near it. Button-hole him and lay down the law to him once for all. Get a good book on the care and feeding of nervous children, and see if you cannot coax them to read it. I don't know the name of one. Perhaps some of our readers can give us the name of some specially good book on the subject.

I have not cared so much for anything among contributed matter in Nautilus for years as I have for Mr. Wattles' new series that is now beginning. I read that first paper to my girls, and I think it would be hard to improve.
—GRACE MACGOWAN COOKE.

Circle of
Whole-World Healing
Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

**Key Thought for
Daily Meditation**

Do that which is assigned thee and thou canst not hope too much or dare too much.

—Emerson.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straus that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Churches to enter the political field. Calvary Baptist pastor announces alliance with fas et ius. Others are to follow. Organization to be city wide and will endeavor to sway spring elections. At a meeting held one evening last week, Rev. H. H. Ford of Calvary Baptist Church was called to preside as chairman and a temporary organization was effected. Mr. Ford and Dorr Kuizema were appointed as a committee to draft a constitution and by-laws which will be presented to the meeting tomorrow night for ratification and adoption. Officers will also be elected. "It is time for the church to enter politics," said Mr. Ford last night; "not as advocating the principles of either of the great parties which now dominate the affairs of the country, but on the side of right, on the side of law and order and good government. From now on the members and pastor of Calvary Church, and of the other churches of the city as well, will work for the right, struggling for it in the political arena from which they have long held aloof, content to let others 'mix in the filthy mess.' The church should take an active part in the coming spring campaign. There are many vital questions to be decided in Grand Rapids and in Kent county and the purpose of the new organization is to enroll the voters of the church under a common banner of decent government and civic conditions, rather than under the standard of either of the established parties. What we want is clean men with clean records for public office, and with the votes of the better classes concentrated we shall accomplish our end."—*Grand Rapids Herald*, Nov. 8, 1909.

Jacob A. Riis, one of the leading charity workers of the country, has written to Dudley P. Lewis, one of the workers for the boys' club, complimenting Springfield and wishing the boys' club campaign a successful accomplishment of its work (of raising \$60,000 for a new building). Mr. Riis said, when Mr. Lewis was leaving New York for this city, that he envied him coming to Springfield. Asked why, he said that he considered Springfield one of the finest cities in the country. He said he liked the spirit of the place. His letter bears out his high opinion of this city. He writes as follows: "I knew Springfield would come right up to its opportunity of providing a first-class chance for its boys. Its people are so

sensible, so neighborly and in matters pertaining to the commonwealth so sane that I knew they could not let the chance go by to engraft those same qualities on the generation that is to be Springfield's next, and to clinch them on the other side. I wish I could be with them fifty years from now and hear the testimony to what is being done today. We have in the settlement that bears my name, here in New York, one club of many that has been with us from the very beginning almost, fifteen or twenty years. Its members, poor boys from the East Side tenements to begin with, are now men, many of them professional men, all good men and citizens. Yesterday they met and decided that, though they hated to leave, it would be selfish of them to continue taking club room in our house and keeping those out who needed it, and so they dissolved the club, but part they would not, and offered their services in a body to our house that had meant so much to them, as volunteer workers with other clubs. That is the spirit that grows in a boys' club. Is it any wonder we preach them early and late? Springfield is a pretty good town, as I know, but it will be twice as good when you begin garnering the crop of the boys' club. Then what the rest of us will do, I can't imagine. But never mind; you set the pace, we'll follow as we have done before. Good luck to your campaign!"—*Springfield (Mass.) Republican*.

For World Peace.

We, the Rising Generation, want a
World Agreement for Universal
Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—Elizabeth Towne.

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

From One of Our Actress Friends:—

Your October *Nautilus* is very fine. Once more you visited Netop. Right here I want to say that it was very unchivalrous of W. E. T. to object to your using his axe—to cut stones with—and he hindered your self-expression. Besides when his axe was gone he could use yours. Anyway you both had an axe to grind. I was born in Massachusetts and know how it is. When I am through with *Nautilus* I pass it on, for ever so many of my professional friends are new thoughters. I wish you all more abundant life.—MARY ENOS.

Right About Face:—

You will never know the good some of your letters have done me. When, by accident I received my first *Nautilus* copy, I was a poor nerve wrecked overworked school-teacher, carrying a big wound in my heart inflicted by my dearest friend. Today I'm a happy, care-free woman. I've forgiven the friend. I will not think of the bad things of the past. I'm looking hopefully toward the future. I'm looking for goodness and I'm finding it every day in my school. Life has put on a new beauty. I'm simply working and trusting, knowing life here is worth living. Everything is for the best.—LYDIA McELPESH, Salem, Mo.

Wished Herself There:—

There was at most a temptation to wish one's self in Los Angeles instead of Oakland when friends wrote of your talks there. Perhaps next time you will rest hereabout in your flight northward. That report of the people and doings in Oklahoma is inspiring enough to make one start to pack her trunk and depart, until she realizes that 'tis better to stay quiet and try to make a little Oklahoma center right here. But the entire *Nautilus* is inspiring, and I find myself wondering how it is possible to get together so many good things, and to have each number "nobler than the last." Then I remember that great law of attraction.—WINIFRED S. FOSTER, M. D., Oakland, Cal.

Oh, the Wild Flowers:—

I do wish you would preach a crusade with "Spare, oh, spare our wild flowers" as a slogan. This seems timely in view of the wholesale gathering of our wild flowers and worse yet the ruthless way they are yanked up by the roots. Can we not educate our children to better behavior? I appeal to you because the very best way to reach the public ear is through the press. I would work very hard to this end because I feel very keenly on this subject but

I am an invalid (paralyzed) and as I have little strength I write with extreme difficulty. I love the *Nautilus* and I see to it that it is read by my family. It has done me good.—MRS. JOHN H. BIDDLEMAN, St. Paul, Minn.

Poison and Ivy Cure:—

'Tis in spring a maiden's fancy
Turns to thoughts of pink ice cream
And her lover's shining quarters
Banish like an empty dream.

And it is spring when those who are susceptible to the poison of poison oak and ivy are most subject to undergo this torture. To avoid it some must keep their blood pure. And to get rid of it, vapor baths or Turkish baths, will do the work. Two or three are usually enough; rub the skin well to rub the poison out. Fasting is a great help. But if you do not fast you should abstain from all food of animal origin.

I trust all *Nautilus* readers who are afflicted thus will try this remedy. A weak solution of blue vitriol will kill it, but it is like pouring liquid fire on you. With best wishes to the *Nautilus* family, I am yours for health.—W. D. McCURDY.

Every Day a Turning Point:—

Today conditions tomorrow but does not bind it. Let us therefore not be plunged into too deep despair by the failures of the past. But let us hail with delight our successes, for surely will their seed bear fruit until tomorrow. There is this difference between good and evil: good is positive and tends to propagate itself, whereas evil can only flounder in its own formlessness. Given chaos, there needs but the slightest quickening to awaken a world. And granted that negative state of the soul which men term evil, the merest impulse may be provocative of results. How often has a chance word been the turning point in a life? And a stray bit of literature the salvation of a soul? Good is the natural state of man, far from being born with the stain of original sin, each child comes into the world with its full heritage of grace, and on the first opportunity will the soul plunge back eagerly into its element. Ye that are fortunate, therefore, fling virtues like bread upon the waters and surely will the lapping waves bear them again unto you.—J. S. TASSIN, New Orleans, La.

Are Not Both Men Right?

I have been a subscriber and reader of the *Nautilus* for some years and have enjoyed it. In November number one Henry Byrne of New York moralizes and ventilates himself. He says instead of robbing and roasting others as we would have others rob and roast us for the sake of gain, treat others right and exact right treatment from them. (I don't exactly see the point.) Does he show his "Perfection" and do as he would have others do to him when he says and repeats it three times in his short article: "Our Christianity, as far as anointing, smearing, oiling, greasing, sacrifice and extravagance are concerned, may

be declining, but the Christianity of being perfect has not had a chance to decline because it never had an existence." No school of morals or new thought can exalt itself by denouncing and ridiculing a Christianity that has done as much for the civilization of the world as the religion of Christ has done and is doing, and will continue to do until the end of time. It is in the ascendancy and such squibs will not cause it to decline.—L. S. STEELE, Attorney, Lawrence, Kan.

A Want and a Lesson:—

I have long been a believer in new thought ideas, but it was not from reading or teachings from my experience in life, as I did not realize any one else had the same belief. My eyes were opened by seeing a woman have such hatred towards another, wishing as well as praying for all kinds of bad luck to come into the woman's life. And it all came to herself; the other one didn't suffer. I said then: "I'd be afraid to allow myself to wish my worst enemy bad luck for fear it would react as a boomerang and hit me." You can see your teachings have found "fertile soil" in my heart. I love *Nautilus*, love the family idea; it is such a comfort to all and especially to women who are isolated, not able to meet many friends. You notice that many magazines are following your drift? Our *Item*, an evening paper, gives a daily thought as a heading of Editorial Column. Even the "Buster Brown" in funny sheet was a new thought in yesterday's paper, subject, "Are You a Photographer? I am." I wish you could send out a weekly article to daily papers, the magazine part. I'd love to read them; it would contain the same strain but would handle a different class of subjects than you place before *Nautilus* readers. Don't see why your thoughts cannot become as national as Ella Wheeler Wilcox's, Dorothy Dix's and others.—M. E. MOSER, New Orleans, La.

From New Zealand:—

The beautiful little story which appeared in your magazine recently entitled, "The City of Perfection," interested me very much with its freshness and originality.

I take it the story means to imply that "Perfection," the goal at which all right minded people are aiming, would not, if gained, be perfection. This, of course, is meant to apply to material perfection only, which the wise Creator, to my mind, has made impossible so we are unlikely to be disappointed on that score.

But to proceed further. Does not spiritual perfection seem equally impossible? Are not all these things but a matter of comparison or degree as are time, distance, etc.?

It seems doubtless that if we could attain to the point of spiritual perfection that we see on the dim horizon of our limited vision, we would see much further onward from that point of vantage than we can hope to see now from our lowly viewpoint. The idea of an all-wise Creator seems to me to be an anomaly. All such thoughts as these seem to place bars of limitation on knowledge. Are not all things

undergoing evolutionary changes, even to the great central governing power of the universe? When we start to move forward, what do we follow but the path once taken by this great power and when we reach what we see now as our goal of perfection, what will we see but the same path extending apparently into eternity?—*But not I say into eternity.*

Is it possible that the path has been made too easy even now?—would not a little more struggle make the reward seem greater by contrast? Browning says, "Why rushed the discords in but that harmony should be prized?" This one simple line seems to cover the whole ground—take away the discords of life and harmony and perfection would cease to be such.—NORMAN E. JACKSON, Masterton, New Zealand.

The Strong Must Aid the Weak:—

If our government would give ten acres to each working man and help him to plant and cultivate the land and make him an allowance of two dollars per day for a given time, how splendid it would be. And put up a house for his family, so they may enjoy sunshine each day. And send out a specialist to direct him in planting flowers and grass and crops. And give him free water for their use. How much better it would be for the rich man to put his thousands in land for the poor and take a run around and see how much good he is doing towards *letting humanity elevate itself.*

Now say let the Harriman estate with its desert land so plenty give a home to each workingman of a few acres and furnish them with water and a freight car or two. Why not open up a colony and clean the city of the poor? Is there any moneyed man who will help? If so the essence of purity will unfold in love and do away with tenement houses, doctors, drug stores and evils carried on for the want of clean living places; sunshine and flowers would do away with liquor shops and influence the young to a betterment and employ them in clean work away from the slums. Will then some rich man help the cause? Call in the poor and offer them a chance.

Oh what a plight our cities are in. Dark and gloomy hovels to live in. Small, dirty rooms and worn out beds, where people huddle for shelter and work for daily bread. Some wish for no better, others cannot rise above the rooming house life. We strive to pay our rent weekly and buy vegetables with our little three or four dollars that are left over our pay after the union gets its money. Then pray tell us what is left to buy shoes and stockings and clothing to keep us covered?

They say we make our own conditions and our circumstances, too. Then tell me, rich people, what can we poor people do? A rich man rides around in an auto car at the average cost of a few thousands to carry his poor legs around, while legs and head are swelling with pride and rich food and drink. His limbs all swollen for the want of clean living and exercise. And we exercise and starve. Can't we even things up better?—Mrs. M. E. SPAULDING, 906 McAllister street, San Francisco.

A Talk with Henry Wood:

In a conversation which I was privileged to have with Henry Wood at Cambridge, Mass., in January, 1907, he expressed the following thoughts, which I have now tried to record for the benefit of others, since his recent death has deprived us of his further direct teaching. I have written them out as best I can from brief notes made at the time.

Mind and Body. We must learn to realize that we are souls possessing bodies, for the mind exists prior to all bodily experience. The mind expresses itself in the nerves, and these again in the body, by means of repetition. The image of God is in the background of every soul.

Prayer. The prayer of Aspiration and Communion is now often substituted by many people for that of Petition. In Him—that is, through the Indwelling Spirit—we live, and move, and have our being. We should cultivate this consciousness every day, and especially at night, when we turn off the light. We must become receptive, and acquire this as a habit, for its makes one feel nearer God.

The Mystery of Pain. God's laws are already perfect, and we have to come into conformity with them. We must let this thought take hold of our bodies. You will then soon accustom yourself to see the best of persons, and of conditions. Penalty is always corrective and not vindictive. Pain is friction invited unwillingly through want of conformity to higher laws; hence it is negative goodness, and has a negative utility.

Salvation of the body. Man wants a *full* salvation today, to include both body and soul. The principle of spiritual monism is true. A body is a cruder vibration of spirit, just as ice is water solidified. The higher should rule the lower for the higher is the more individualized. We return to the Father's house with full consciousness of our one-ness with God.

Divinity of Man. The Divinity of Man is the great inspiring truth. We must cultivate the habit of divine intimacy. Evil is nothing but our distorted view of things, and exists as a negative only. Our understanding of the divine must come from within, from the sample we carry with us.

Evolution. We must believe in spiritual evolution, that is, in the principle of evolutionary interpretation. We know that the people who differ from us, are now in the stage to which they rightly belong. Meanwhile the indwelling God is reconciling us gradually to Himself.

Jesus Christ. The terms "Jesus" and "Christ" are not synonymous. Jesus expressed Christ in the flesh, and thus became the divine quality incarnate in the human. *Every soul is a potential Christ. The Christ is not limited to one historical era, but is the living divine principle latent in every man.

The Trinity. If monotheism is true, the threefold aspect of the Deity is on the human side. It is our sense of the Indwelling God, not the Transcendent or far away God, that

saves us. God, the Father, is above and around us—the Son, within us—the Spirit, in the rest of the living universe.

Westcott of Durham in the "Gospel of the Resurrection,"—"Every Christian is himself a Christ."

I have tried to reproduce as faithfully as possible the words of a Great Master, in case they may be in any way helpful to others, and in the belief that these condensed sentences contain material for earnest thought.—BERTHA M. SKEAT, PH.D., Balliol School, Sedbergh, Yorkshire.

*These words strangely echo those of Bishop

A Day of Joy:—

The day began auspiciously, for I had slept on the piazza and wakened to a pearly dawn the song of an ecstatic bird, and this little verse in my consciousness:—

The mocking-bird, outpouring love,
Sings all the long night through;
And all the fervor of his song
Lives in my heart—for you!

"You," meaning the whole world and all its people, so filled was the universe and my heart, with love and good will. I lay there happily for a time, luxuriating in the morning freshness, and awaiting the advent of the sun. As the first evidence of its coming, a band of golden vapor low across the eastern sky; in sharpest silhouette against it the darkly purple mountains. Slowly their color brightened to a wondrous, luminous cobalt, then mystically changed to rosy amethyst, so deep, so soft, the solid rock seemed to resolve itself to mist and color. Again the change; the steep Sierras paled to faintest blue, veiled and remote, cloud-like in dim perspective. The foreground sharpened as the God of Day rode high—and once again the miracle of sunrise was accomplished.

The birds, the babies, and I ate our strawberries, our lettuce and toast, under the feathery branches of a giant pepper tree, and afterward planted seeds in a tiny plot of ground yept a garden, wherein if one thousandth part of seeds and hopes grow and bloom, we shall reap a manifold harvest of beauty and delight.

A little housework, a little music, a little luncheon, completed the morning; and later, when the shadows began to lengthen and the air was cooler, I went off for a walk "over the hills and far away"—through green fields where peace abode; where shy quail whirred upward at my coming, and the meadow-lark poured out his soul in joy; where thousands of yellow violets smiled at me, and great beds of Dodocatheons starred the grass, and all the way was enchantment and delight.

I was absolutely happy! And looking at the flowers, each so perfect in itself, so suited to its environment, and so unafraid—I wondered if after all God didn't mean us just to be happy! Just to grow, like the flowers, and in the growing express ourselves—and Him!

Is it not possible that happiness is our "mission"? Not primarily to make someone else

happy, or primarily to make anyone else *better*—but to be happy (and so, good!) ourselves, and leave the rest to the great Creator. If each fulfilled this mission of joyous and natural growth, and never bothered himself about his neighbor—wouldn't life be rich in beauty and contentment and unfoldment? And if I make myself happy, am I not in reality doing more for the betterment of the race than I could in any other way?

Life is so good! And I love it so! Not merely the sensuous delight in beauty of color and outline—though I love that passionately—but the beauty of *life*. Its growth, its progress, its unfolding. In pain and travail, sometimes; but always *growing*, and always beautiful. And always the "lure of the trail"; always the turn in the road, with who can say what different view, what new perspective, what changing incident? Oh, it's a *good* world! I wouldn't change one single bit of what experience has been mine—and I'm going to stop being so strenuous about the future—it will take care of itself, as the past has done!

The good things in my life have come to me unsought—at least objectively—and more and more I realize the truth of the admonition: "Flee from the goods that from thee flee; seek nothing—fortune seeketh thee!" The surface storms that seem to so toss my frail bark come not near my soul, and leave the real me untouched and unafraid. KNOWING this—why not be happy always?

My little preachment shall be "The Gospel of Happiness"—and the best way to preach it is to *be* it. My soul is happy—and sometimes I hear it singing!—so there's no reason why I, the little outside shell of this joyous reality, should not express happiness too.

Surely my lines are cast in pleasant places—and *surely* goodness and mercy shall follow me all the days of my life! I will in verity lift up mine eyes unto the hills! I will rejoice in the divine beauty of the world, rejoice and be exceeding glad! God is good—and *many are His prophets!* But beauty is the chiefest! Beauty, which is happiness—which is goodness! Se-lah!

Oh, it has been a wonderful day, and it is ending in misty moonlight and veiled star-shine, the watching hills mere blurred masses; the trees whispering mysteriously to the soft breeze; the distant trill of the frogs the only other sound. Good night, dear shadow-shrouded world—sleep well!—ETHELIND LORN.

How One Woman Did It:—

I want to tell you how my little magazine, *Beauty Culture*, was started. For years I had wished, and dreamed, and longed, and hoped for a magazine of my own. What good did it do! I failed to put THOUGHT in ACTION. The obstacles seemed unsurmountable.

Memory Food.

A Case where Memory was Strengthened by Grape-Nuts.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Iowa who did not know which way to turn to get food that would agree with her husband, who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 30 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Finally, one day, light broke. Even as Emerson, looking out of the window at the snow-storm, feeling himself part of the Universal Whole, said "*I am that snow!*" I, who had, heretofore, almost envied your illumination and your power, exclaimed, "*I AM*—Elizabeth Towne!" Then my magazine took form.

Do you not think this a good way for the timid, the inexperienced, the discouraged, and those with "limited means," (*who* limits them?) when tempted to think that another has exceptional opportunities, to realize, ACTUALLY REALIZE, universal kinship and their own union with OMNIPOTENCE?—STELLA STUART, 1503 Nostrand avenue, Brooklyn, N. Y.

Postum for Mothers.

The Drink that Nourishes and Supplies Food for Mother and Child.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum a trial and when we understood that long boiling would bring out the delicious flavor, we have been highly pleased with it.

"It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

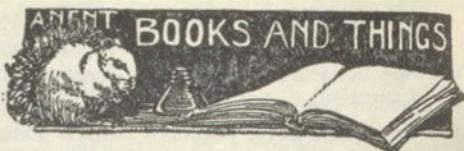
"Our five-year-old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health, to the free use of Postum and this has led many friends to use it for themselves and children.

"I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

I want very sincerely to say that I consider The Nautilus the most interesting and valuable of any periodical that I read, and I confess to reading a great many; but none of them do I feel are of such personal value as The Nautilus. We who are in business in New York, perhaps more than those elsewhere, have our vision narrowed down so that we get pessimistic, but a perusal of one of your issues invariably raises me to the point where I can get a very broad view, and before I get through with it things look optimistic. And this you know is a help that cannot be computed in dollars and cents. Under these circumstances you can rest assured that I wish you all manner of success and would like to be in a position where I could be of some little help to you, as you are to me.—FRED W. PLATT, Lawyers' Co-operative Publishing Co., New York City.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing many. Publishers please give selling price and address when sending books for review. Reviews are written by S. Jay Kaufman unless otherwise signed.

—The National New Thought Alliance will hold a convention in New York city, May 14 and 15, and invites the co-operation of all centers, clubs, societies, leagues and progressive thought organizations everywhere. For information address the secretary of the Alliance, 1687 Boylston street, Boston.

—A copy of each of Asenath Carver Coolidge's books should be in the hands of every parent and child ten days before every Fourth of July. The newest one, "Cherry Feasts for Barbarous Fourths," is a little gem and its suggestion is novel. Boards, 25c, 36 pages, The Author, Watertown, N. Y.

—A new little book that goes to the essence of new thought without calling it that is "The Living Thought" by Will J. Erwood. This man is in line with the zeitgeist—he makes a plea for mental freedom that is worth reading. Cloth, 131 pages. It may be obtained from The Author at 717 E. Twenty-second street, Baltimore, Md.

—"Care of the Body by Right Living" is the title of an authoritative booklet by Dr. Charles H. Shepard. It is a booklet that you will get much profit from, and one that you will do well to keep for reference. The chapters on "Pure Air" and "Exercise" are splendid. Send Dr. Shepard ten cents to 83 Columbia Heights, Brooklyn. The booklet is worth much more.

—In *Physical Culture* for February appears an article on "Straightening Round Shoulders," by Bernarr MacFadden, which ought to fill a long felt want. If we Americans are not careful we shall look like a race of hunchbacks before many generations. Too much sitting over the desk and the sewing machine. This article of Mr. MacFadden's is fully illustrated, and the exercises are certainly effective, as I have learned by a few days' practice. One or two of the movements I have been using for the last dozen years, but there are some very effective new ones. Try them.—E. T.

—There are very few people in the world who have anything original to offer in the way of thought or works. One who deserves a place with these select few is Dr. Andrew T. Still, founder of Osteopathy. In the May number of *The Delineator* appears an exceedingly interesting article written by Grace MacGowan Cooke, about this eighty-one year old genius. Mrs. Cooke lived in Kirksville, Mo.

(Continued on Page 70.)

**A few
easy payments will buy the
New American Encyclopedic Dictionary:
a modern reference-work for home or office**

Examine it carefully at your leisure, before you pay a cent. Then if you don't think it worth more than its cost to you, send it back at our expense. (See Coupon.)

THIS New American Encyclopedic Dictionary is an encyclopedia and dictionary combined. As a dictionary, its five large volumes define 25,000 more words than any other American dictionary—250,000 words in all—with accuracy and remarkable fulness. As an encyclopedia, it treats of 50,000 subjects. In its preparation and revision it has engaged the careful, painstaking services of many scholarly editors eminent in scientific and literary research.

The five massive volumes contain 4731 pages of clear print on substantial paper, with hundreds of illustrations that aid and explain the definitions and encyclopedic articles. Each volume measures 11x9½ inches. The work is issued in three styles of binding, but the paper and printing are alike in all. The illustration for this advertisement shows the half-leather binding.

This dictionary will be invaluable in every office and home—especially the home where young people are growing up. No matter how many dictionaries you have, this one will add to your knowledge, and make study more thorough. It treats of things as well as of words; it is practical as well as authoritative.

Can you afford to deny yourself and your family this invaluable reference-work, when you can examine it without risk or trouble, and buy it so easily and for so little money? Mail the coupon today, before you forget it.

**The Werner Company
Akron, Ohio**

The Werner Company, Akron, Ohio:

(Naut. 5-10)

You may send me on approval, charges prepaid, one complete set of the New American Encyclopedic Dictionary, in the binding indicated by my cross-mark.

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10 PENNIES Lead 10 People to Get \$32,000.00

Amazing---Startling---Even Sensational---But True---Overwhelming Proof.

MEN—WOMEN—WAKE UP! THERE'S SOMETHING COMING TO YOU. STRANGE INVENTION OPENS NEW, GIGANTIC, MONEY MAKING OPPORTUNITY. AT LAST! ALL BARRIERS TO YOUR SUCCESS WIPE OUT—ONE CENT STARTS YOU, LEADS TO HANDSOME FORTUNE, WAGE FREEDOM, OWNERSHIP—\$3,000 TO \$10,000 YEARLY INCOME.

**OVER \$2,000 IN 2 WEEKS; \$1,281 IN 1 MONTH;
\$800 in 8 DAYS; \$51.50 IN 15 MINUTES**

STARTLING RESULTS—ARE ACTUAL RECORDS.

Proven by sworn statements. No wonder Lodewick sends this enthusiastic message from Me.: "It's great! Money coming fast. How lucky I answered your ad. 17 orders today." Hear the grand, glorious news how 10 people like yourself earned over \$32,000.00 simply because they had exclusive selling rights on something everybody was longing, hoping, wishing for.

Korstad (Minn. farmer) sold \$2,212.13 in 2 weeks. Zimmerman (Ind. farmer) sees great opportunity—starts—succeeds—sells farm. Result: Orders \$3,856 in 39 days. Why shouldn't Cashman write: "The person who can't sell it couldn't sell bread in a famine. Send 48 more." But listen! Rasp (Wis. agent) sold \$1,685 in 73 days; Oviatt (Iowa minister), \$800 first 11 days, \$4,000 to date; Rogers (Kan. surveyor), \$2,800; Hoard (N. D. Doctor), \$2,200. Rogers writes: "Selling baths got me one piece of property, expect to get another." Miss Edwards of Nev. writes: "Sold 15 one afternoon. Everybody thinks apparatus finest thing." Reese (Pa. carpenter), "Canned 60 people—got 55 orders." Beem (Kan.), "I averaged \$164.25 weekly for 3 months. Undoubtedly best line on the market."



"See it
Energize"

for agents. Who doesn't want a bathroom at this insignificant price—who couldn't sell 6 to 12 daily? Think of



M. JUELL, railroad man, Canada, started on spare time and later excluded everything for the bath-business. Not a regular salesman, yet sold about \$6,800 worth in about 18 months.



M. G. STONEMAN, photographer, Nebraska, sworn-to in less than three years on parlor time, total \$15,000. Biggest day, \$11,75. Says: "Best thing ever sold; no complaint from 2,000 customers."



J. H. HART, farmer, N.C., sales for one year total over \$5,000; never sold goods before. Took 16 orders in 1 hour. Writes: "Can't keep from selling if properly demonstrated. Appeals to everyone."

If \$3,000 to \$10,000 Yearly Appeals to You

do in your locality as they did in theirs. Here's the secret—no trick at all. Simply get busy equipping farm, town and city homes with **Allen's Portable Bath Apparatus**.

Just think! Gives every home a modern bathroom for \$6.50; all others \$150, yet do less. Really could anything be more popular, irresistible, easy to sell?

Unquestionably best thing ever happened

to you. Who couldn't sell 6 to 12 daily? Think of

MILLIONS LONGING FOR THIS BLESSING

Truly wonderful. What a proposition—price, goods, field, everything just right. Used wherever water in any form exists—in any room. So energizes water that 1 gallon does more than tubful old way. Gives cleansing, friction, massage, shower baths—hot or cold. Makes bathing 5 minute operation. Cleanses almost automatically—self-heating. Only clean, running, energized water touches body, no immersion, no immersing, no using same water twice. No tubs, bowls, buckets, wash rags or sponges. No water works, plumbing. Insures cleanliness without drudgery—prolongs life—prevents disease. Small but mighty—carried in grip. Over 100,000 sold.

Used by the United States Government FAMOUS BATTLE CREEK SANITARIUM, other celebrated authorities.

Own a Private Enterprise Paying 75 per cent. profit Experience unnecessary. Almost sells itself. How easy—just show money yours. Simply supply enormous demand already made—that's all. Every customer anxious to boost your business. Absolutely no competition—everything your own way. Fascinating, exciting work—new patent—exclusive territory—credit given, co-operation, assistance, supervision with an old reliable \$50,000.00 house.

We want more agents, salesmen, managers, men or women, at home or traveling, all or spare time, to fill orders, appoint, supply and manage sub-agencies.

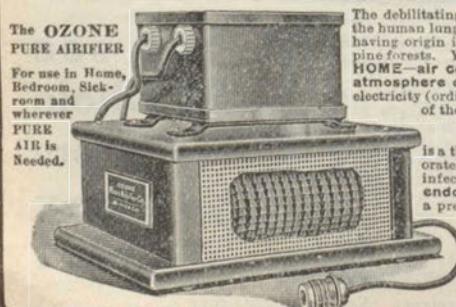
Sell no Money but do investigate Meet us that far anyhow. Not "some other time," but now. You may not see this ad. again. Had race for appointments. Let nothing delay. Risk 1 cent Now—a postal—for free yet valuable data, sworn-to proofs of phenomenal success—personal trial offer. You will forever after associate this act with prosperity.

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Breathe Pure Mountain Air in Your Own Home

The OZONE PURE AIRIFIER

For use in Home, Bedroom, Sick-room and wherever PURE AIR is Needed.



The debilitating health-sapping, disease-breeding effects of fetid, impure, germ-laden air taken into the human lungs are constantly in evidence in mortality records. Sufferers from the many ailments having origin in impure air, travel thousands of miles to breathe the OZONE of the mountains and pine forests. Yet a recent scientific invention enables everyone to have—RIGHT IN THEIR OWN HOME—air constantly as pure, refreshing and exhilarating as the purest oxygen-filled atmosphere of the "piney woods" and mountain peaks. This little apparatus is operated by electricity (ordinary lighting current)—turned on or off by pressing a button—and "oxygenizes" the air of the closest room just as an electric storm purifies and fills with oxygen the out-door air. The

OZONE PURE AIRIFER

is a thorough and effective atmospheric purifier (no matter how bad the air)—and invigorates and stimulates body and brain. It quickly provides perfect ventilation and destroys infections, germs and bacterial life. From the standpoint of health and hygiene it is endorsed by the highest medical and scientific authorities, being recommended as a preventative and corrective of such diseased conditions as catarrh, asthma, hay fever, bronchitis, lagriope, weak lungs, anaemia, nervousness, insomnia, etc. A thoroughly tested and demonstrated success—now in use in business offices and workrooms of many of the largest establishments in the U.S. The OZONE PURE AIRIFER quickly saves its cost in doctors' bills where used in the home—conserving the health of every member of the family. Write for illustrated catalogue, price list and descriptive matter, endorsements, etc., and plan of placing for liberal trial.

The OZONE PURE AIRIFER CO., 312 Rand McNally Bldg., CHICAGO, ILL.

Robert K. Belden COMPOSER

SONG WRITER'S

Read My SPECIAL OFFER

I want every song writer to know about my *new* plan.

My proposition guarantees first-class music to your poem. Also the publication and advertising of the finished song (see my ad. below). The music plates become and remain your property. The copyright is secured in your name and the money received from the sale of your song, (less a fair commission) goes to you, promptly.

If such a proposition interests you, send me your best poem to-day.

I am a composer—a musician of education and experience—a writer of successful songs and compositions. When I accept a poem, I study it carefully. I endeavor to get the spirit of it, and the *true thought*, of its author. Then I compose such music for it as will display its most attractive qualities.

What song could possibly succeed without really good music?

Mine is *guaranteed*. Stop and think how much this means to you and the welfare of your song.

MY PLAN VIRTUALLY MAKES YOU YOUR OWN PUBLISHER.

This is what you get:—The best possible plate work—distinctive printing—an attractive title page, bearing your name as author and publisher—copyright in your name, and 250 completed copies of your song. I show you how to *dispose of these copies profitably*. I will publish your future editions at practically cost price.



OPPORTUNITY To Every Author of SONG POEMS

You will have already received an enormous value for the price I ask. This however, is not all. At the foot of this page is my advertisement of songs, etc., for sale. Every song that I publish under this proposition will be advertised in exactly the same way.

What I am doing for the authors of these pieces, I will do for you.

In conducting this service, I mere'y act as a broker, retaining a fair commission on sales. In addition to 250 copies sent you, I pay for enough extra copies to meet the demand created by my publicity.

DO YOU REALIZE THE SIGNIFICANCE OF THIS OFFER?

It means that your song will receive the benefits of publicity in full page advertisement in this or some equally high grade magazine.

Don't you suppose the "ad" below is going to bring me orders? *You just bet it is.*

From beginning to end, could you as' for a more liberal proposition? My price will surprise and please you. Send for it today.

When you send me your song poem, I will criticize it carefully, and write you my honest opinion regarding it. *It cost you nothing.* I will tell you at once if it has any chance of success as a song lyric. *I will not accept a poem that is not as good as the best or that cannot be revised and made so by my efforts.*

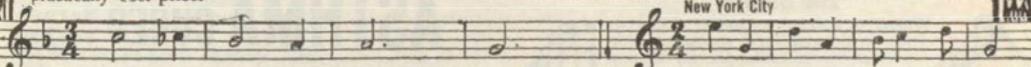
I simply guarantee you a square deal—full value for your money—excellent workmanship and a chance to reap the benefits of advertising on a large scale. *The proof is here before you.*

No obligation is created by sending me a poem. It will be promptly returned to you should you not care to accept my offer.

Completed songs and instrumental pieces (in manuscript) are also acceptable under this proposition.

Send me your poem or Miss. *to-day*. Don't wait until next week. Don't put it off until tomorrow. *Do it now!* You will hear from me by return mail with full particulars.

ROBERT K. BELDEN, Desk R, 25 East 14th Street
New York City



THE LATEST SONG HITS

Produced under the direction of ROBERT K. BELDEN, song broker. 15c EACH—sent postpaid—50c FOR ANY FOUR. Every song guaranteed to be a "WINNER" in its class.

- "LITTLE DROPS OF WATER"—By J. C. Dyer and Robert K. Belden.—This beautiful song is founded on the very principles of "New Thought."
- "THE MESSAGE OF THE FLOWERS"—By Mrs. Wallace E. Nichols and Robert K. Belden.—Its sweet sentiment will appeal to every music lover.
- "DESIRE"—By Henry C. Lanneau and Elizabeth Huff Wilson.—The greatest semi-classical song of recent years.
- "EASTER MORN"—By Elise Moore Holmes and Robert K. Belden.—Will appeal to every lover of sacred music.

Orders filled promptly by ROBERT K. BELDEN, Song Broker, 25 East 14th Street, New York City
DESK R,

You Can Reduce Flesh

By Natural Means and in a Scientific, Dignified Manner

I have reduced over 25,000 women. I will build up your strength and vitality while reducing your flesh; strengthen the heart, teach you to breathe, and correct ailments, such as *rheumatism, torpid liver, constipation*, etc. I give you just the work your personal case requires. One pupil writes:

"I weigh 83 pounds less and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone."

Write me and I will tell you how to do this. My work is strictly confidential. For 10 cents I will send my instructive booklet, telling how to stand and walk correctly.

SUSANNA COCROFT, Dept. 83-G, 246 Michigan Blvd. Chicago
Author of "Growth in Silence," "Self-Sufficiency," etc.



GOOD HEALTH FOR

1c.

Will you let one cent stand between you and health? Send a one-cent postal with your name and address, and we will send you FREE a little book that tells how health is regained without drugs or medicine. No fads, faith cure, brace, exerciser or health food. The means employed to regain health are scientific, therefore, natural. No matter what the disease you suffer from, send for the book. One cent may save you years of suffering. Address:

DR. H. SANCHE CO., Dept. R.

489 Fifth Avenue, New York, N. Y., or 61 Fifth Street, Detroit, Mich., or 364 West St. Catherine Street, Montreal, Canada. Sales Agent, 67 Wabash Avenue, Chicago, Ill.

BUNIONS RELIEVED AND CURED.
Enlarged joints reduced and toes straightened by Achfeldt's (patent) "Perfection" Toe Spring.

Worn at night without inconvenience, with auxiliary appliances for day use. Sent on approval, money refunded if not entirely satisfactory. Use my Improved Instep Arch Supporter for "Flat Foot" and broken-down instep. Tell me your foot troubles. It will ease your MIND. I will ease your FEET. Send outline of foot. Full particulars and advice FREE in plain sealed envelope.

M. ACHFELDT, Department "X. C.", 163 W. 23d St., New York.

OCCIDENTAL BOUQUET PERFUME

Have you used Occidental Bouquet Perfume? Try it once and you will use no other, because there is none other like it for the money. It is a delicate, fragrant perfume with the quality equal to other perfumes which cost the user vastly more. It makes a soothing and delicious toilet water. Put up in powder form and sent with full directions as to how to make a pint of this high quality Toilet Water for **10 cents**. Send today. SYRACUSE AGENTS' SUPPLY CO., 20 Pike Block, Syracuse, N. Y.



(Continued from Page 66.)

the home of osteopathy, for several months. She made the acquaintance of Dr. Still and his assistants, and incidentally she acquired a knowledge of many exceedingly interesting instances connected with his long and eventful life. Grace possesses a keen insight into character, and her article will please you.—W. E. T.

—A quaintly and artistically bound book is Dr. A. A. Lindsay's "Soul Culture, Scientific Prayer, Religion, Theology." The book is divided into these four divisions and each is an essay upon these topics. He handles his subjects in an authoritative fashion, and the fact that he is a physician gives his work added worth. The essence of his philosophy is contained in the statement that he is a thorough believer that the individual should have

(Continued on Page 78.)

FOR WORLD PEACE

FOR HOMES, SCHOOLS, PUBLIC BUILDINGS, OFFICES, LIBRARIES, ETC.

In response to many requests, we are putting out the "For World Peace" motto (read it on page 61), on 80-lb. India. Tint wove paper, 16½x14 inches. It is printed in heavy black face large type, with a handsome border all around. How many do you want at

10c per Copy,

Securely mailed in a tube.

50c per dozen copies or \$2 per hundred.

Post them in schools, homes and other public places and help along World Peace. The same motto on a small slip, just right to slip into your letters, 25c a dozen; 50c for 100, postpaid.

ELIZABETH TOWNE, Holyoke, Mass.

"No-Uric-Acid Diet"

A practical hand-book, giving the cause of excess Uric Acid, its effects in producing disease and Natural Method Treatment to free and keep the body free from this destructive poison. It gives the key, enabling anyone to know without guesswork just the kind and quantity of food necessary to maintain perfect health. Price \$1.00.

Milk Diet A special treatment to hasten the elimination of excess Uric Acid—practically a CURE-ALL. My complete instructions for taking it, at home, \$1.00. Both sent to one address for \$1.50. Send stamps for particulars.

MRS. E. H. FIELD, No. 2 Avon and Husted Sts., Los Angeles, Cal.

ASTHMA and HAY FEVER CURED Before You Pay

I will send any sufferer a full size bottle of LANE'S CURE on FREE TRIAL if it cures, send me \$1.00. If it does not, don't send me a cent. Give express office. Address D. J. LANE, 232 Lane Building, St. Marys, Kansas.

Health, Peace, Power

If you desire to realize more of Health, Happiness and Success send for my little booklet, Radio-Mentation. It's free and will surely interest you. Write at once to KATHERINE JARVIS CHENEY, Lock Box 538, Chicago, Ill.

Your Judgment Decides

Money returned with postage if you are not convinced that I have given you the key to power. The KEY TO THE GOLDEN GATE. What you want is yours. Send 50c, stamps, for my first lesson on Realization, etc., etc. R. C. VERNES, 175 Senator St., Brooklyn, N. Y.

Please mention Nautilus when answering advertisements. See guarantee, page 5.

The New House Dress

An Advertisement Written by
ELIZABETH TOWNE

"What Every Woman Knows" about house dresses makes her eager to find something better than the usual garment. Right here in Holyoke was invented the neatest, cutest thing yet. And a *Nautilus* girl had something to do with it! —a girl who graduated from our office into a home of her own. She is now the wife of a young man named W. C. P. Baldwin, who is the inventor of this garment, and manages the company, which is manufacturing it and putting it on the market.

You will see thousands of these garments in Boston and all over New England, where their neatness and utility attracts much attention. All the big stores are demonstrating the new dress, and it is selling so fast that heretofore the manufacturing end could not keep up with the orders. Now the capacity of the plant has been nearly trebled, with a view of supplying everybody who wants them. That means everybody who sees them!

Housewives, nurses, housemaids and others wear them, made of regulation percale.

Artists wear them at their work.

When Milady presides at the chafing dish, she wears the same garment made of dainty white linen or lawn.

And not only housewives use them. The same garment is adapted for many uses. Even the men wear them here!

Butchers and grocers wear them, made out of freshly laundered white duck. You can depend that these spick and span butchers and grocers attract trade as well as attention.

And there is a special edition of this garment made of black sateen, which is highly appreciated by governesses, nurse-maids and saleswomen.

Some people call this garment



BALDWIN'S
PATENT

THE BALDWIN FOUR-IN-ONE HOUSE DRESS

That is what it is. The garment combines a shirtwaist and skirt and two aprons. Think of it. It is designed to be worn as a dress, but is delightfully comfortable worn over your good gown when you go into the kitchen.

From the back the garment looks like a shirtwaist and skirt. In the front it folds over on the lines of the Russian blouse, so much in vogue at present. It fastens up neatly at the neck, and looks as trim as heart could wish.

You can do all sorts of housework in the Baldwin garment. If the front of your dress is a little soiled when the front doorbell rings, you unbutton the belt, whisk the inside over the upper, and button it up again, and there you are with a spick and span clean dress on, ready for visitors.

Every woman appreciates this double-front feature, for she knows any dress will wear out two fronts, and that the fronts need washing twice as often as the backs.

This double front enables you to keep clean for a whole week without the use of an extra apron.

So, with the laundering of one garment every week, you are able to keep cleaner than you did before with the laundering of a dress and two aprons. And the garment being open in the front is easier ironed than any dress can possibly be.

GET THE BALDWIN GARMENT HABIT

Send your bust measure and \$2.00 for the garment made in high-grade percale, thoroughly washable, in nurses' stripe, shepherd's check, light and old blue. Or send \$8.00 and your bust measure for the same garment made in black sateen.

Good profits to agents.

**The Garment Will be Sent Postpaid.
Your Money Back if You are Not Satisfied.
Address THE BALDWIN GARMENT CO.,
Inc., Dept. S, 279 High St., Holyoke, Mass.**

TIZ—For Sore Feet

This new, marvelous Foot-bath Tablet draws out all inflammation and soreness, and does what no Powder, Plaster or Salve or other foot remedy on earth can do, CURING CORNS, CALLOUSES AND BUNIONS, TIRED, ACHING, SWOLLEN, SWEATY, BAD SMELLING FEET, FROSTBITES AND CHILBLAINS.

Acts right off. Smaller shoes can be worn because TIZ puts and keeps your feet in perfect condition. 25 delightful treatments 25¢

Send stamps or buy of your druggist.

W. L. DODGE & CO., Dept. 511, DODGE BLDG., CHICAGO.



I WILL MAKE YOU PROSPEROUS

If you are honest and ambitious write me today. No matter where you live or what your occupation, I will teach you the Real Estate business by mail; appoint you Special Representative of my Company in your town; start you in a profitable business of your own, and help you make big money at once.

Unusual opportunity for men without capital to become independent for life. Valuable Book and full particulars FREE. Write today.

NATIONAL CO-OPERATIVE REALTY CO.

217 Marden Building
Washington, D. C.

Thought takes man out of servitude into freedom.—Emerson.

Please mention NAUTILUS when answering advertisements. See guarantee, page 5.

GET THIS BOOK

Send us your name and address and we will mail free, this absorbing treatise, "Electricity as a Remedy," written by a graduate physician of life-long experience. He tells what electricity does, its effects and

why the Wizard Wireless

offers the safest, cheapest, surest method of home application, and cites many instances successfully treated by it.

ELECTRICITY AS A REMEDY

If afflicted in any way, or a friend to one afflicted, get this book and learn whether electricity can help. If it can you ought to know. You will read the book with profit in any case. Sent free, prepaid, anywhere. Write NOW, while you think of it. Don't delay until you forget.

Genesee Sales Co.

Suite 401, 211 Lake St., CHICAGO
Central Electric Co., 36 Adelaide St. W., Toronto, Can.

Are You Too Thin?

I have built up thousands of women. This is what one pupil says:

"I just can't tell you how happy I am. I am so proud of my neck and arms. My busts are rounded out and I have gained 28 pounds. It has come just where I wanted it and I carry myself like another woman. I have not been constipated since my second lesson and I had taken something for years. I guess my stomach must be stronger, too, for I sleep like a baby, and my nerves are so rested."

For only a few moments' daily following of my simple directions, you can be round, plump, wholesome, rested and attractive. I give each pupil the individual, confidential treatment which her case demands. For 10 cents I will send you my booklet, telling how to stand and walk correctly.

SUSANNA CROCFORTH, Dept. 68-E 246 Michigan Blvd., Chicago

Author of "Character as Expressed in the Body," etc.



Do You Want to Know

1001 curious (mostly untold) facts about

HUMAN NATURE ?

Read Dr. Foote's "Wonder" Book which deals with the delicate subjects of

LOVE, MARRIAGE, PARENTAGE
HEALTH, DISEASE, FREAKS

It is the thoughtful work of a venerable student of humanity; the fruit of 50 years' experience of a popular author and successful practitioner. It is full of facts necessary to every man and woman. Contains more advice than your doctor would give you for \$10. In 3 sections, containing 240 pages and 40 illustrations for 10 cents.

Send for it to-day *It's a Thought-awakener*

PRICE 10c BY MAIL

A. A. HILL BOOK CO., 129 E. 28th St., N.Y. City

New Thought in Tabloid

Written by people whose words count. Just right to tuck in a letter to a friend or to distribute free to those who need the light. They will be appetizers for more good new thought things.

ELLA WHEELER WILCOX'S

"What I Know About New Thought."

Her definition of it, written in her usual inspiring style, and her idea of how helpful new thought may be.

FLORENCE MORSE KINGSLEY'S

"How to Use New Thought."

In this little booklet Mrs. Kingsley tells how new thought has helped her and what further she expects from it, and how it can help others.

WALLACE D. WATTERS'

"Marital Unrest: a New Remedy."

This writer's practical, scientific articles in *Nautilus* are being enthusiastically received. Here he offers a new remedy for the discontent and unhappiness so often found in the marriage state.

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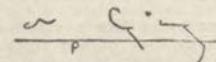
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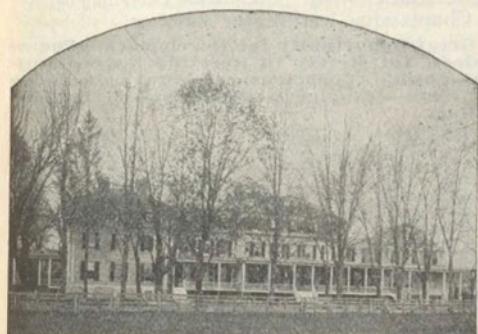
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(Continued from Page 70.)

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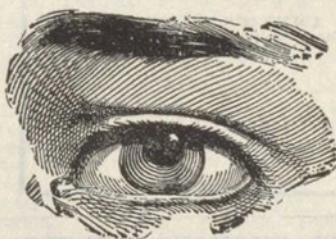
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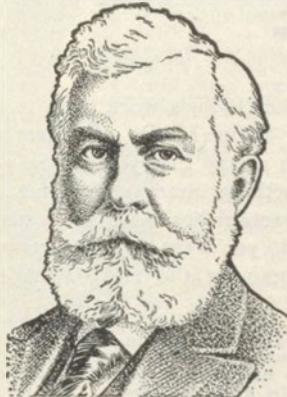
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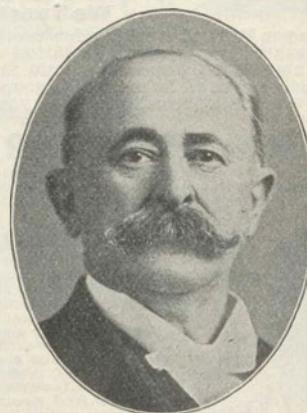
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Barcarole	Oberon
Flower Song	Faust
Heart Bowed Down, Bohemian Girl	
Home to Our Mountains,	
II Trovatore	
How so Fair	Martha
Lullaby	Erinie
Lullaby	Jocelyn
Over the Summer Sea, Rigoletto	
O Thou Sublime, Sweet Evening Star	Tannhauser
Scenes That Are Brightest,	Maritana
Soldier's Chorus,	Faust
Then You'll Remember Me,	Bohemian Girl
Toreador Song,	Carmen

VOLUME TWO

Anvil Chorus,	II Trovatore
Ave Maria, Cavalleria Rusticana	
Bridal Chorus,	Lohengrin
Gipsy's Song, The	II Trovatore
I Dreamt I Dwelt in Marble Halls,	Bohemian Girl
It Was Not So To Be,	
Trumpeter of Sakkingen	
Love Song,	Lohengrin
Once Again I Would Gaze, Faust	
Pilgrims' Chorus,	Tannhauser
Prayer,	Freischnitz
Spirit of Light,	La Favorita
Think Not This Heart Can Alter,	Lucia di Lammermoor
Though to Heaven from Sorrow Flying,	Lucia di Lammermoor



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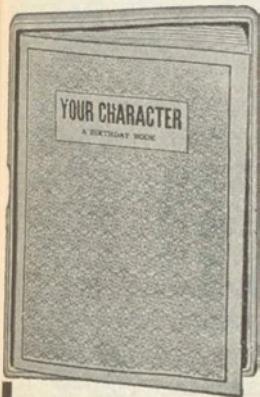
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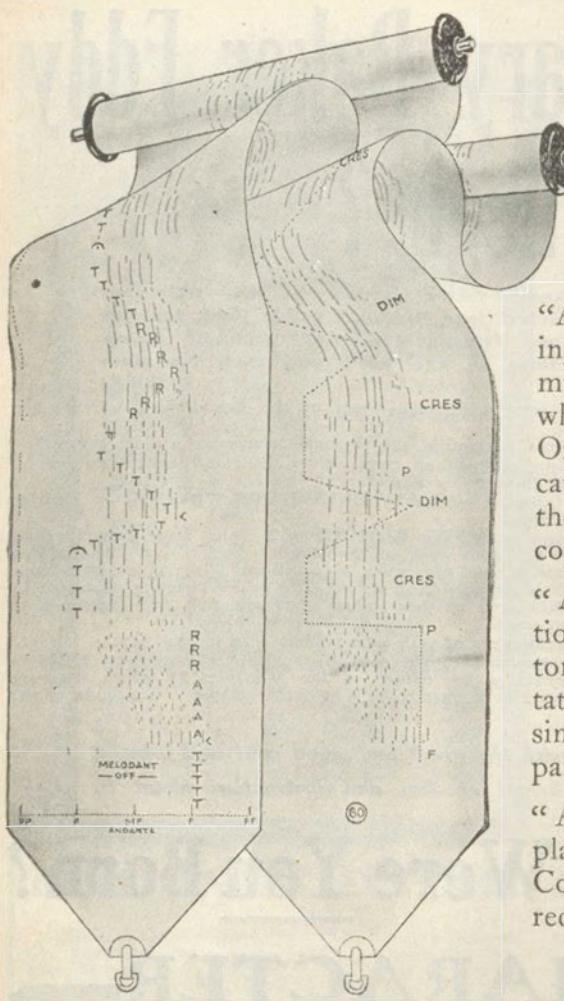
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